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THE

FOREIGN MISSIONARY CHRONICLE.

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Board of Foreign Missions.

India: Lodiana Mission.

Twelfth Annual Report of the Lodiana Mission.

FOR THE YEAR ENDING OCTOBER 31, 1846.

1. LODIANA.

Missionaries.—The Rev. Joseph Porter.
The Rev. Levi Janvier, Mrs. Janvier.
Catechists.—Golok Nath, Licentiate, [since ordained.]
William Basten;
Haldhar.

2. SAHARUNPUR.

Missionary.—The Rev. James R. Campbell, Mrs. Campbell.
Ass't Miss'ry.—Mr. Adolph Rudolph, [since licensed as a Preacher, and stationed at Lodiana,] Mrs. Rudolph.
Catechist.—John Coleman.
Native Ass't.—Theodore Wylie.

3. SABATHU.

Missionary.—The Rev. John Newton, Mrs. Newton.
Native Ass't.—James Briscoe.

4. MEERUT.*

Missionary.—The Rev. Joseph Caldwell, Mrs. Caldwell.
Native Ass't.—John Gabriel.

In the good providence of God, we have been permitted, after the labors of another year, again to meet and exchange those Christian greetings, and to spend a little season in that fraternal fellowship, which has ever been counted among the choicest blessings we can enjoy

in this land of heathenism. For this token of Divine favor the Lord's name be praised. One, however, from the midst of our little band, who, for the last ten years has been among the foremost in enjoying the sweet intercourse which our annual meetings bring, has just been withdrawn, by the long continued illness of his wife, from the missionary field. We allude to Mr. Campbell. Our prayer is, that this separation from us of a brother beloved, and of his now afflicted partner, may not be a final one. The Lord grant them a safe and comfortable passage to Europe, and afterwards to America; and if it is his holy will, may they be speedily restored to our little circle, and to the heathen, whose salvation was with them an object of so much desire. But while the work of reduction goes on in the number of laborers sent out by the American church to this part of the great vineyard, we have been favored, since the last annual meeting, with the accession of a German brother and his wife, from one of the European Missions in North India. The name of this brother is Adolph Rudolph. He has been seven years in India; and for about three years before his connection with us he was located at Kotgurb, in the district of country in which Sabathu is situated. When he withdrew from the mission there and applied for admission into our body, he brought with him the best testimonials from the Committee in connection with which he had been laboring: and we could not but esteem it a special provision of the great Master, for supplying one of our stations, where another mission was most urgently needed. As in former years, different branches of the mission have been called upon to mourn over the sickness and deaths which an all-wise and gracious God has seen to be necessary to us. These will be mentioned particularly in the reports of the stations. To these strokes of a Father's hand we would bow with humble submission, and desire to be more and more improved by them.

For the various other dispensations of providence towards this Mission, we refer to the reports of the different stations of this mission which we give below.

* [Now relinquished as a station of the Board.]

TWELFTH REPORT OF THE LODIANA STATION.

[This Report commences with a grateful acknowledgment of the Divine goodness towards the members of this station, and then gives a brief notice of the war between the Sikhs and the British. We omit this notice, as our readers have been already put in possession of Mr. Janvier's narrative; see the Chronicle of September last. The various departments of labour are next described under appropriate heads.]

Church.

Our church services have sustained no material alteration during the year. As Mr. Newton was transferred to Sabathu last autumn, the pastoral connection between himself and the Lodianna church was dissolved by the Presbytery. This having been done, the church made out a call to Mr. Janvier, and on the first of January he was installed Pastor. He had but little opportunity, however, for the exercise of the pastoral office, until after the war was over, and the different families connected with the church returned from Saharanpur, whither they had gone for safety, during the time that danger was most imminent.

The services of the Sabbath have been the same as formerly. During the week, a Bible-class has been conducted, and a prayer-meeting, both in Hindustani, the former on Thursday afternoon, the latter on Tuesday evening. These services have been well attended. The subject of study in the Bible class has been the book of Isaiah. The Saturday evening meeting in English has continued as formerly; also the monthly concert on the first Monday evening of each month, and that in Hindustani on the Sabbath morning preceding. Contributions, as hitherto, have been made to the American Bible and Tract Societies, and to the Education and Foreign Missionary Boards of our church.

There have been no additions to the church during the past year, until the time of our last communion season, which took place on the last Sabbath in October; on which occasion a Kashmiri Mussalman and his wife were received on profession of their faith in Christ. The father and mother, with their two little boys, the one an infant, were baptised at the same time in the presence of many natives, who seemed to look on with deep and earnest attention. The case has been one of much interest to us, and especially so, because it is so rarely we are permitted the privilege of receiving a whole family from among the heathen to the bosom of our church. The man has been a regular attendant on the daily dispensing of the word in the bazar, for many months; and two or three months ago he declared to us his conviction that Christ was the son of God, and the only Saviour. From the time of this first declaration,

he has been enabled to bear such a steady, fervent, cheerful testimony to the truth, as seemed to say that it had indeed made him free. In the mean time, he told his wife day by day, what he heard from us, and at length it appeared that her heart was touched too. She left off repeating her Kalmah, and asked how to pray. On repeated conversations with her, we were satisfied that our course was plain, and that we could not with propriety refrain from admitting her with her husband to church privileges.

Services in the city church, and daily preaching in the bazars, have continued as heretofore. During the confusion of last winter there were two Sabbaths that no service was held in the city. The first was the memorable day when the Sikh army approached within a mile of cantonments, and detached a party of horse to fire the barracks and bungalows. On that day we had our morning service in the Chapel, on the Mission premises, as usual; and occasion was taken to assure the little flock that God would certainly stand by them, and that He *might*, in answer to their prayers, preserve the city also from violence. Before that, a day had been set apart for fasting and special prayer for God's blessing on the Church, and for protection and security both to ourselves and the city: and so strong a confidence had our Mussalman and Hindu servants and workmen in the power and efficacy of Christian prayer, that of their own accord they forsook their ordinary occupations, and united with us in the services of the day. This was the case even with those who were doing task work, to whom the loss of a day would ordinarily seem no small matter. We have reason to think the impression was made on the minds of many among the heathen, that the city was spared in answer to our prayers: and certainly we may, with humble, grateful reference to Him who is the gracious hearer of prayer, entertain the same confidence ourselves; not excluding a reference to the prayers of God's people elsewhere.

Itinerations.

While our force has been unusually small, we have yet during the past year accomplished a considerable amount in the way of ititeration. Divine Providence, in a manner, compelled us to this; for during the period of the campaign, as has been already noticed, danger seemed so near and imminent, that it was deemed expedient for all the native Christian families to remove to a point remote from the border. This measure was adopted, after much prayer and deliberation. It was early in January when the native brethren left; and shortly after, Mr. and Mrs. Janvier, taking with them Mr. Porter's children, and their own followed to the same place. The whole were absent about two months. These movements, occasioned by the

war, would have entailed considerable expense on the Board, but that the whole was met by a liberal grant from Government. A great part of the time that the brethren were absent was occupied by them in preaching and distributing books in the regions through which they passed. Mr. Janvier and Golok went on, in company with Ers. Wilson and Rankin, of the Agra Mission, whom they found at Saharanpur, as far as Delhi. On the way, they generally had large audiences, and were upon the whole encouraged with the reception the word met with. This was especially the case at Muzaffarnagar, one of the most attractive little cities within the bounds of our mission; and a place which, on many accounts, might well be selected for the location of a missionary. At Deoband, where there is commonly a crowd, and a very disorderly one, to throng the missionary as he attempts to deliver his message, so that with a noisy audience, in the midst of a busy, noisy bazar, he finds it hard work, either to collect his thoughts, or make his voice heard, the brethren adopted the expedient of passing along the bazar, until a throng had gathered after them, and then going off into a quiet, desolate part of the city; where, far from the din and confusion of the market they paused, and turning to the multitude who followed them, addressed to them the words of eternal life, and had an opportunity of doing so with comparative quiet and comfort. Many listened attentively; with what profit time must show.

After returning from Saharanpur, our catechists were sent to attend a Mela at Sunam, a place about fifty-five miles to the south of Lodiāna, in the Pattiala territory. At this they distributed a large number of books, besides speaking the word to many. In the month of June they were again sent out to attend a Mela at Jalandhar, in the Doab, the newly acquired territory beyond the Sutlej. Here, also, they were much encouraged. In the month of August, Golok was sent out to itinerate among the villages near Lodiāna, to the south and south-east. Particulars of his labors have been forwarded to the Board. After his return, Haldhar and William were sent out to itinerate to the northward, crossing the Sutlej, and going in the direction of Rahon.

No accurate statement can be given of the number of books distributed on these various excursions. . . . About the half of our distribution has been of books from Calcutta and other places; our stock having been so greatly reduced when the office was burnt, that we had drawn more largely than usual upon foreign sources.

Before leaving the subject of itinerations, it is proper to remark that Mr. Porter, who has hitherto done so much in this branch of labor, has during the year past been so confined in superintending the operations of the press, that

he has been unable to take any part in it whatever, except on the way to and from the annual meeting last year. Even during the whole season of commotion last winter, we were, through the favor of a good Providence, permitted to keep the printing establishment regularly in operation; so much of it, that is, as was on the ground; one press having been loaned to Government, and sent to Firozpur for their use.

Printing Office and Bindery.

The operations of the press during the past year have been partially interrupted; . . . but very nearly as much work has been done, if not quite, as was reported in 1842. The pages reported are nearly seven millions; but a large part of the printing has been 8vo, which, had it been 12mo, as was exclusively the case in 1842, and were a half million of 8vo pages, now in press, but not reported, added to this, it would make the whole more than eight and a half millions, which would be more than has ever yet been reported in one year. . . . Only one work can be reported as now in press, viz., the Gospels and Acts, in Panjabi, of which Matthew, and about half of Mark, are printed. The following table will show the works that have passed through the press during the year:

Names of Works.	Size.	No. of Pp.	No. of copies.	Total No. Pages.
1. Urdu.				
Luke to Romans, -	8vo	458	5000	2,290,000
Matthew - - -	12mo	170	8000	1,360,000
2. Panjabi.				
Matthew - - -	12mo	15	10,000	1,560,000
Mark - - -	12mo	10	10,000	1,000,000
Alphabetical Cards -		0	200	200
3. Anglo-Panjabi.				
Idiomatic Sentences -	24mo	264	2000	528,000
4. English.				
Five pieces of Job Work, chiefly forms for Government service; and an Alphabetical Card, -			3,380	9300
Grand Total,		1642	36,580	6,756,000

The following table will show the state of the *Book Depository*:

Names of Works.	On hand Nov. 1, 1845.	Deposit'd during year.	Distribut'd.	Rem. in de-pty.
Urdu.				
Deuteronomy -	140		140	
Pilgrin's Progress	300		300	
Bible Sketches	990		990	
Tracts, irregular series, Vol. 3.	600		600	
Brief Bible History	420		420	
Refutation of Mahomedanism	200		200	
Luke to Romans		5,000	1,316	3,684
Total Urdu,	2,650	5,000	3,966	3,684

<i>Panjabi.</i>				
Selections from Bible History	250		250	
Tracts, Vol. 2		1,106	4,106	6,000
Matthew		10,030	2,030	8,000
Total Panjabi,	250	2,136	6,386	14,000
Urdu,	2,650	5,000	3,966	3,684
Panjabi,	250	20,136	6,386	14,000
Grand Total,	2,900	25,136	10,352	17,684

High School.

The condition of the English School does not materially differ from what was mentioned last year. The experience of both years shows us that the advancing of any of the boys to so high a point as our report of two years ago gave hope of, is a thing yet future. It is still as in former years true, with an occasional exception, that as soon as a boy can command a salary of ten or fifteen rupees, he leaves us. But this we do not regard as a matter of unmingled regret, though it would be better otherwise: for by the time a boy has obtained such a knowledge of English as even that now specified, he must have been with us ordinarily from two to five years, and have received in that time a large amount of moral and religious instruction. True, the fruit does not yet appear, though the system has been in operation for many years; but we are not in despair. We have reason to hope that many of those who are now with us, and some of those who have been formerly educated in the school, are much more favourably disposed toward Divine truth than the general mass of natives; and our trust is, that the seed will yet spring up, and many of these children of prayer become children of God. Brethren, pray that it may be so.

The plan of requiring all those who do not furnish their own books to pay on their entrance a fee of one rupee to the library, is still continued; and with obvious good effects. Even the demand of this small sum causes those who propose entering the school to pause, and consider whether they design to remain in it or not. The consequence is, that the amount of coming and going is far less than formerly, while the average number on the roll continues good. There are now upwards of fifty in connection with the school; and the average daily attendance has been about forty. In this average, the period of the war is not included; for at that time the number was greatly reduced. Multitudes of families left the city, and our wonder was that the school kept together at all. The Beneficiary Fund seemed at that time to serve a specially good purpose. For the boys connected with it continued pretty regular in their attendance, and served as a kind of nucleus to keep the school in existence. As soon as the period of excitement and danger was past, the boys began to come again,

and gradually our former number was regained. The Beneficiary List during the past year has been larger than for a long time previous. This is to be ascribed partly to the fact, that applicants have been numerous, and partly to the increasing confidence of the Superintendent of the School in the value and efficiency of the system.

We have again the pleasure of reporting the repayments of former Beneficiaries, as the means in part of keeping up the fund. These repayments have amounted the present year to about Rs. 90: though it must be added, that the consciences of the boys on this point are sadly obtuse, notwithstanding their faithful promises; and the sum now mentioned has not been obtained without a measure of persevering effort.

John Lewis is still, as he has been for several years past, the chief assistant teacher in the school; and has, in the discharge of his duties, displayed a degree of energy and punctuality very gratifying to his employers. The Bible class exercise is continued as usual; and there are many little boys, Hindus and Mussalmans, who commit to memory their Scripture lesson very accurately, and recite it in such a manner that it is a pleasure to hear them.

Orphan Girls' School.

There are but six girls in this institution at present. Of the nine reported at the close of the last mission year, three have since been married, viz: Salim, alias Maria Shaw, Hetty Smith, and Eliza Swift. This took place in March last; and they have since been living at Saharunpur. We regret to have farther to remark respecting them, as well as of those remaining behind, that no one of them has as yet given satisfactory evidence of piety. On the contrary, there has been much in their conduct of a character adapted to pain and discourage those who have had part in their training and education. We desire to take this occasion to solicit in an especial manner the prayers of God's people in behalf of these orphan youth, who, thus highly favoured in Divine Providence, in being rescued from heathenism, still do not show any satisfactory sign that they have been plucked as brands from the burning, and made subjects of saving grace.

The studies and employments of the girls during the year have been as formerly. The results of their work have been as follows: whole amount received for articles sold, Rs. 93.9. Amount paid at different times for materials, Rs. 43.9. Net proceeds, Rs. 50. Our Catechist and Licentiate, Golok, occupies the girls' teacher's house still, with his family, and to a certain extent superintends their affairs; but the work of their daily instruction Mrs. Janvier has herself taken entire charge of for

some months past, as she has felt herself stronger and more able for the work, and the number of girls has likewise, as above mentioned, been smaller.

Vernacular Schools.

The Persian school has continued in operation throughout the year, though the attendance has not been so large as had been hoped for. The number present has seldom exceeded twenty, and frequently has been as low as twelve or fourteen. There has been so much changing too, that comparatively few have remained long enough to attain to the point of reading fluently; and consequently one great object, viz. to have them read the Scriptures, has been but to a small extent gained. At present the prospect is rather improving. Through multiplicity of engagements and fewness of labourers, a less amount of direct supervision has been given to this department by us, than would otherwise have been the case.

It is proper to mention in connexion with this, that during the past season, through the kind offices of Captain Larkins, political agent at this place, a very favourably located piece of ground in the city has been obtained gratuitously from government, for the erection of a building, to serve as a school-house and preaching place; and whenever we have the requisite funds placed at our disposal, we hope, by the erection of a suitable building, which has always hitherto been a desideratum, to be able to hold out such inducements to the native population as shall secure us a large and flourishing school.

Health.

On this head our report must be of a diversified character. Both ourselves and the native brethren are now in the enjoyment of good health, but in the course of the past year both sickness and death have been permitted to come among us. God, in his holy providence, saw fit to visit the family of brother Janvier, in the removal of a little one, and two of our native families have been in a similar manner bereaved. But neither we nor any of the native brethren have been at any time laid aside from our ordinary duties, unless for a few days at a time; and for this, as well as for the health we now enjoy, we have much cause to be thankful.

In connexion with this, it may be mentioned that the work of attending to the calls of persons from the city, for medicine and medical advice, is in these days one of no small moment. We think we can safely say, that Br. Porter, had he nothing else to attend to, would be kept busy from morning to night in attending to these cases. On the removal of Br. Newton to Sabathu, this work was transferred to Br. P., and we have latterly been convinced

more than ever of the propriety and importance of establishing a regular hospital department. The natives, little as they value our instructions, have the highest ideas of the medical powers of a clergyman; and it is ordinarily vain to attempt to convince them of the contrary; for they will sooner believe that he desires to avoid the trouble of attending to them, than that he is unable to cure them; so that it is usually best for him to try to do what he can. Br. Porter is often engaged with the sick from the time he rises in the morning till eleven o'clock, with the exception of family duties. There have been about three hundred under his hands in the course of the last four or five weeks. This is indeed the sickly season of the year; but it is not worse this year than it frequently is: and we suppose that all that come to us are but a small portion of what would be glad to have our aid, could we give ourselves more systematically to the business.

Temperance.

[Efforts have been made, but without much encouragement, to promote the cause of Temperance among the European soldiers who are stationed at Lodiana. Among the natives there is also great need of similar efforts. The firm of native merchants, who supply the people of that city with native liquors and drugs, pay to the government about thirty dollars a day for their monopoly of this sad business.]

Report to be continued.

A COMMUNICATION FROM THE REV. J. M. JAMESON.

Assistant Native Missionaries.

As the subject of *Assistant Native Missionaries in India* does not seem to be well understood by many who feel an interest in the conversion of that benighted land to the faith of the Gospel, this paper may serve to throw some light on the part which they perform in this great work. On this class our greatest hopes for the success of the Gospel in India, must depend. A country so vast, teeming with a population of nearly one hundred and fifty millions, and separated by thousands of miles from all Christian lands, cannot be reached and evangelized by foreigners of a strange speech. Her burning plains and fatal jungles must be penetrated by her own sons, and their hands must plant the banner of the *Cross* triumphant over the altars of idolatry. Their own missionaries, instructed in the sublime and sanctifying truths of Christianity, must go forth, and call upon their heathen brethren to judge of the superiority of their new creed, and to embrace Christ as their Saviour.

But before this can be accomplished, army after army of *Christian apostles* must be sent out from the bosom of the Church to extend the limits of the Redeemer's kingdom—to train up a native ministry, who shall carry forward the conquest, until the *Messiah's* dominions shall extend over the now moral wastes of Hinduism.

It was thus the millions of India were subjected to British sway. England first sent out her own disciplined troops to commence the work of subjugation, and to lay the foundation of her empire in the East. This done, she afterwards raised regiment upon regiment from among her Hindu subjects, and employed them to fight her battles, and to extend her dominion over their countrymen. With these, led on by British officers, she is, in the providence of God, adding province to province, and kingdom to kingdom, to her already immense possessions. Let the church of Christ pursue the same policy in building up His kingdom in India, and similar results will inevitably be obtained. Such, to some extent, has been the practice of most missionaries in that country, and all are fully impressed with its great importance. Hence, many mission schools, and some theological academies, have been established for the purpose of educating young men of suitable talents for the Christian ministry.

A good number of adult converts are also employed in various ways, besides preaching the Gospel in carrying on the missionary work. These are called *assistants*.

The following rules, relative to this class of missionaries, were adopted at the last annual meeting of the Lodiana Mission, and will show how their salaries are regulated:

"I. That our Assistants shall be known by the name of *Catechists*; except that when licensed, or ordained by the Presbytery, they will take their title accordingly.

"II. That the rates of pay shall be dollars 4-6-8-12-16 per month, to which one-fourth is to be added for a wife, or dependent mother; and one-tenth of the pay which the man and wife receive for each child under seven years of age; if over seven, one-twentieth more is to be added.

"III. That no Catechist, while in debt, be allowed a higher rate of pay than that he was receiving previously; unless that debt was incurred by some unavoidable calamity.

"IV. That the Catechists of the three lower classes be allowed a conveyance at public expense when required to itinerate, if the mission deem a conveyance necessary."

The *duty of catechists* is to accompany the missionaries when they go forth to preach—to read the portions of the Scriptures and tracts which are assigned to them—to make explanations when necessary—to instruct by questions

and answers—to aid in the distribution of books' and to teach in the mission schools.

Of this class of Native Assistants, we have at present six in the Lodiana Mission.

At Lodiana, *Haldhar* and *William Basten*; at Saharunpur, *John Coleman*, *Theodore Wylie*, and *John Gabriel*; and at Sabathu, *James Briscoe*.

Haldhar was originally a Brahman, of respectable family; and was for some time a pupil in the Scottish Mission School in Calcutta, his native place. Here he first received a knowledge of the Christian religion, as thousands of others of his benighted countrymen have done, under the able instruction of Dr. Duff and his coadjutors. He afterwards went to Lodiana, in company with *Golok Nath*, and entered the Mission High School. While there he embraced the truth, and in 1837 became a member of the church at that place. His course was for some time wavering, and his conduct not such as becomes the Gospel. He is now, however, a consistent and useful Christian. He has received an English education, and we hope he will yet become a preacher of the Gospel. He was married some years ago to *Kalo*, an orphan girl, who was brought up in the female school at Lodiana. He is about 30 years of age.

William Basten is an *East Indian*, or of European and Indian descent. He was a drummer in the English army for several years before uniting with our mission. He is about 32 or 33 years of age, married, and is a sincere good man. He understands both the English and native languages.

John Coleman is also an *East Indian*, and was a drum-major in the English army for some thirty years. He is a simple-minded, devoted Christian; he was, before coming to our mission, and is still, a member of the *Baptist* church. He had, while belonging to the army, been in the habit of preaching Christ to the heathen wherever he went, and was made a blessing to many of his fellow-soldiers. He exhorts in Urdu, Hindi, and English occasionally, with a good deal of acceptance. He has been in our mission since 1837, and is now about sixty years of age. He has been married three times, has two daughters, and is now a widower.

Theodore Wylie was brought up in the boys' orphan school at Saharunpur. He is of Hindu origin; is about twenty years of age; understands English and Urdu, and promises fair to be a useful missionary.

James Briscoe was a Brahman of Benares. His heathen name was *Kashi Ram*, (Glory of Ram.) He wandered for a long period through various parts of India as a *Sanyasi*; but at length heard the Gospel, and received a portion of the Scriptures from one of our missionaries

at *Taneshwur*, and was thus led to Lodiana, where, after being kept a sufficient time on the list of catechumens, he was baptized on the 31st of December, 1843.

If his life should be spared, he may yet become a valuable member of the mission. His age is 32. He has received an English education.

John Gabriel is of a Roman Catholic family, and formerly belonged to the Romish church at Sindhana, of which Padre Antonia is now the priest. He united with our mission some three or four years ago, and has since been a useful member. He is of Hindu descent, and retains the costume of the country, as do all our assistants who are purely native. He is about 40 years of age, and has a family.

Golok Nath is an ordained minister of the Gospel, and is now stationed at *Jalandhar* in the *Panjab*. He was a Brahman of the highest order, and is a native of Calcutta. His father is a tea merchant of considerable wealth, and every inducement was offered by him and his wealthy friends to lead him back to Hinduism. He was for some years in the Scottish Mission School in Calcutta, and there obtained the elements of a good English education. He entered our English school at Lodiana in 1837, and there completed his studies. He was baptized the 30th of April, 1838, and has since, with a few exceptions in the early part of his Christian course, sustained a good character. He studied divinity under the direction of the Lodiana Presbytery, and was licensed some years ago, and ordained as an evangelist in January last.

He is possessed of good natural abilities, and preaches with much acceptance in the *Hindi*, *Urdu*, and *Panjabi* languages. His age is about 30. He was married a few years ago to *Karim Baksh*, a girl who was brought up in the orphan school at Lodiana. They have several children.

The salaries which these native brethren receive are regulated according to their qualifications, abilities, and necessities. There is a great variety of talents and dispositions among them, as is the case with all our native Christians. That they, as a body, should be, in comparison with American Christians, far inferior, is not wonderful. It is just such a state of things as we might expect. It is with us a day of small things. Christianity has not yet fully moulded their characters to the standard of the Gospel; nor is this the work of a day, nor an age.

According to the ordinary mode of divine operations on the minds of men, it will require time, as well as the Spirit's influence, to new model their thoughts, words, and actions, and bring them to the maturity of the Christian profession. And yet we believe all our converts possess the *essentials* of Christian charac-

ter; nor do we think their general character lower than might be reasonably expected. Our native assistants are gradually improving in the knowledge of Divine things, and Christian experience, and will, we doubt not, be able, in the course of a few years, to render still more efficient aid to the missionary cause, and in some places to sustain it without any foreign assistance.

But for the present they require the advice, and counsel, and example of the mature Christian missionary; and to manage them well, much care, and patience, and prudence are necessary. They must have the superior courage and skill of the American or European missionary, to give energy and success to the work—until they have been grounded in the faith, and trained to the difficulties of forming and regulating native churches. There is every prospect that soon a large body of efficient native labourers will be raised up, and qualified for this purpose. To them the eyes of all the missionaries in India are directed, as the hope of the Church.

With all their failings, they possess many important qualifications for preaching the Gospel to their countrymen. At home in their language, and acquainted with all their habits of thought, feelings, customs, and figures of speech, they can address themselves with much power and effect to their hearts and consciences. Accustomed also to the climate, manner of living, and costumes of their own land, they can endure more exposure, live more economically, and adapt themselves more readily to the usages of the country, than foreigners could do.

Let this great work, therefore, of raising up native missionaries to evangelize India, and the whole heathen world, be considered the sacred office of the Church, and let her not rest till it be accomplished. Let her give her support to the schools, which her missionaries have established for the education of native youth in Divine knowledge. Let her take hold on the *Eternal Throne*, and pray fervently that the Lord would pour out his Spirit on these seminaries of learning, and consecrate them to his cause.

There are now hundreds of young men in the various mission schools in India, *intellectually* qualified for preaching the Gospel. They have renounced Hinduism as absurd, and are fully convinced of the truth of Christianity. But they must also be *morally* qualified, before they can exert a beneficial influence on their countrymen. Some who have been educated in these schools are in a transition state—passing, as we trust, from Hinduism to Christianity. Some have embraced the Gospel, and are ornaments to the Christian profession—the first fruits of the great moral harvest which is ripe for the sickle. But alas! not a few who have

enjoyed these privileges have become professed infidels. Having been taught the falsity of Hinduism, and the deceit of their priests, they have come to the conclusion that all religion is a cheat. Over this evil many a faithful missionary has spent sleepless nights. Let the members of the church pray that these unhappy wanderers may be brought into the fold of Christ—that it may not be said she sends her missionaries to the heathen to make them infidels.

Pray also for our native labourers and churches, that they may be faithful unto death, and that the life-giving winds of heaven may come and blow on our gardens, that the spices thereof may flow out.

India cries aloud to Christendom for help. She craves the prayers and alms of the Church, in this her time of need. Let her not call in vain. Let the Church discharge the duty which Providence has imposed upon her, and soon may we expect to see a faithful ministry raised up from among the Hindus, to carry on the work of evangelizing, until the Sun of Righteousness arise and shine over all those wide dominions.

India: Furrukhabad Mission.

EIGHTH ANNUAL REPORT OF THE FURRUKHABAD AND FUTTEHGURH STATION: November, 1846.

Furrukhabad is a large city, three or four miles inland from the River Ganges, and Futtehgurh is a military station on the river, forming a kind of port for the city. The Orphan Asylum is at Futtehgurh, and a part of the mission families have their houses at that place. The others have their place of residence near the city. The Rev. Messrs. J. L. Scott, W. H. McAuley, and Gopee Nath Nundy, and their wives, Kalachand Dutt, teacher, and Bhagwandas, catechist, are the missionaries at this station.

Since presenting our last Annual Report, many changes have taken place, which have greatly diminished our numbers, and, to a certain extent, affected the operations of the mission. Rev. H. R. Wilson, the oldest member of the mission, has been compelled to return home on account of the ill health of his family; and although this had sufficiently diminished our strength, the demand for a new station at Agra was so urgent, that it was thought advisable for Rev. J. C. Rankin to join with Rev. J. Wilson, of Allahabad, and form a new station at that place. As Rev. J. J. Walsh was appointed to Mynpoory, Rev. J. L. Scott and myself, with our native assistants, have been left alone to carry on all the operations of the mission at Futtehgurh and Furruk-

habad. With our numbers and strength thus reduced, it has been impossible to carry on each branch of the work with that efficiency we could have desired. We have, however, been enabled to keep all the wheels in motion with more or less regularity and those branches of the work deemed most essential to the prosperity of the cause, have been kept in steady operation, as may be seen by the following particulars:

1. *The Orphan School.*

This school has been attended by its usual prosperity in all its different departments. The number of boys present is 39; married during the year, 6; ran away, 2; died, 1; dismissed, 1. Girls, present, 43; married during the year, 6; died, 3. Three boys and three girls have been admitted during the year; and those who have died have been chiefly from that class, who have been affected with some lingering disease for years.

The studies of the children have been gradually advancing. One of the oldest boys has acted as monitor; and they have had the services of Kalachand Dutt after his return from the city school, as teacher in English, for three and a half months. The first class, containing nine boys, has been studying English Grammar, Geography, Arithmetic, Dr. McDowell's Bible Class Manual, New Testament, and writing original compositions. They have read some Persian and Sanscrit, and read the Hindi and Urdu with fluency. The second class, containing eleven boys, read the third number of the Instructor, and the New Testament in English, and the Old Testament in Hindi and Urdu. The other classes read Urdu and Hindi entirely, though much difficulty is found in procuring suitable books in these languages.

A few of the most promising girls have given some attention to English, and some of them read the Urdu in the Roman character; but their time has been principally devoted to the Hindi, in the Hindi or Nagari character. They have read the Bible, studied a large work on geography, and read some smaller books in this language; and the progress of the boys and the girls has been very good in their respective studies, and some of the more advanced classes show a capacity and desire for making high attainments in learning.

The working department has been carried on as in former years. The girls continue to make various kinds of useful and fancy articles, which have found a ready sale. The boys make carpets and tents, and have commenced making saltpetre this year. The Financial Report for the year has not been made out, but the proceeds of the work have been considerable, so as to aid very extensively in supporting the school.

The Christian Village now numbers sixteen families, with twelve children, and with one or two exceptions they are all doing well. As their numbers and age increase, they become objects of deep interest to the mission and to the cause of Christ in this land. They will soon be capable of exerting an extensive influence either for good or evil; and it is to this village we must look, in a great degree, for realizing the hopes of the founders of the institution. Should it prove a Christian village indeed, it will present to the eye of faith one green, cheerful spot, amidst the vast wastes of surrounding idolatry. Several of these families are members of the church, have consecrated their little ones to the Lord, and appear to be sincere Christians, and we trust they will exert a saving influence, which, with the Divine blessing, may bring them all within the fold of Christ.

2. *The Church and Preaching.*

Our little church contains thirty-four names on the roll, twenty-six of whom are present. Kalachand Dutt has been ordained as a ruling elder; since our last annual report, five members have been added to the church, and seven children have been baptized. Only one case of discipline has occurred, and in that instance admonition was deemed sufficient. The members of the church have generally been consistent in their walk and conversation; but we do not find that deep-toned piety we could wish to see; we are thankful, however, for the degree of evidence they exhibit of a change of heart, and we pray that their faith and its fruits may abound.

Preaching has been conducted in the church every Sabbath morning in English, and in the evening in Hindustani. English service has been attended by a few European families from the station, in addition to our own members. We have had two other services in Hindustani on the Sabbath, intended principally for the heathen in our employment, and the teachers and boys in our schools. One of them is conducted in the Orphan School premises, and the other in our own premises near the city. We regard both of these as interesting and promising fields of labour, as we are enabled to give line upon line, and precept upon precept; and as the larger boys who attend from our schools are capable of appreciating these truths, and are of the proper age to receive impressions from them.

3. *Itinerating and Bazar Preaching.*

Being so few in number that no one could be spared from the station for any length of time, without some injury to the local interest of the mission, we have been compelled to desist from

itinerating almost entirely, for the little tours taken by myself and Gopeenath were both of them taken principally on account of the health of our families; but the four weeks spent by the one, and three by the other, were spent in preaching to the people in the different villages and towns through which we passed. We distributed a good number of books; the people generally listened with much attention, and, as usual, we found it one of the most interesting parts of our work. The same causes have also operated towards making our bazar preaching less than we could have desired. It has, however, been kept up on a limited scale for part of the year, and for some months past some of us have been in the villages preaching nearly every day. The only fact of importance in connection with this branch of our labour, is the change of feeling towards us in some of the villages. Some years ago there was a wicked man in the neighbourhood who succeeded in stirring up some of the villagers against us; and more than once they threw stones, and clods of dirt at some of our number; and their hatred was so great, that it was thought advisable to leave them entirely for a season. These people have now seen their folly to a certain extent, and hear us with attention and great respect. This, I fear, does not arise so much from their love of the Gospel, as from their respect for us; but as we now have reached their ear, we hope the Lord may seal instruction on their hearts.

4. *Bazar Schools.*

We have four bazar schools this year; all of which appear to be doing well: the boys attend quite regularly, or more so than in former years: they still carry on the same routine of study, consisting chiefly of their native Arithmetic, reading the New Testament, the Psalms, and memorising some small Catechism. Those in the city sometimes remain until they advance a little farther, but the village boys usually leave when they have finished this short course. But even this brings them in contact with the word of life, and as we endeavour from time to time to explain its precious truth, we trust the good seed thus sown may bring forth abundant fruit in the Lord's appointed time.

5. *City School.*

The number of boys varies very little from that given last year, the daily attendance being from ninety to a hundred; but in every other respect the school has made some progress. The Government have made us a donation of about seven hundred volumes of school books, some of them very valuable; and private friends, without solicitation, have given one hundred and thirty-two rupees, to be appropriated to the interests of the school. The course of study is the same as mentioned in former years; the Bible is

still our text-book, and some parts of it studied by every class that is able to read, while English Grammar, Geography, History, Arithmetic, Geometry, and reading original compositions, have been regularly taught to the more advanced classes, and their progress in all of these branches has been quite satisfactory. The attendance of the boys, the irregularity of which has hitherto been a source of evil to the school, has been better this year than usual, and this leads us to hope the prosperity of the school may be placed on a more permanent basis than it has hitherto been. This is owing in part to the fact, that the boys and their parents are getting more correct views of an English education and the time necessary for its attainment, and partly to a new regulation we have introduced into the school, of making the parents or guardians of each boy sign a paper, in which they promise to send the boy to school for so many years, or failing to do this, they are to pay so many rupees per month, for each month he has been sent, and to pay a fine of so many annas for every day he is absent from school. This new regulation has only been in operation for a few months; thus far it has worked well, beyond expectation, and we trust it will be a permanent blessing to the school. Much attention has been given to the moral and religious instruction of the boys, especially those of the more advanced classes; and although we have not been permitted to rejoice over one soul converted unto the Lord, we do believe that the seeds of eternal truth have been planted in some of their hearts, and will in due time bring forth fruit unto the glory of God.

The general health of the mission has been as good as we could expect for most of the year; but for the last four months Mrs. Scott has been seriously ill, so that for some time many fears were entertained about her life, but we now trust she may soon be restored to health, and be long spared to fill the useful station she occupies in the vineyard of the Lord.

On behalf of the station of Furrukhabad,
WM. H. MAULEY.

China: Ningpo Mission.

REPORT OF THE MEDICAL DEPARTMENT OF THE
NINGPO MISSION, FOR THE YEAR ENDING OCTOBER
1ST, 1846.

In presenting the report of the Medical Department of the mission for the past year, it was my intention to have incorporated with it some lengthened notices of the climate, productions, &c., of Ningpo; but having been exceedingly occupied for some time past, not only with the duties properly belonging to me, as the physician to the mission, but also with the principal charge of the boys' school, which has now for

nearly two months' past been removed to my house, during the building operations going on at brother Way's house, and likewise with professional business, in attending on other foreign residents at this place, I have been obliged to relinquish my intention, and herewith send only a brief account of the department under my care. . . .

Of the course pursued in the conduct of the medical department of this mission in the first two years of its existence, (viz. 1844-45,) the Board have already been informed to some extent, so that it will not here be necessary for me to do more than briefly notice what then took place. A number of patients were prescribed for in the summer of 1844, amounting at first to five or six daily; principally persons affected with diseases of the eye. No operations were performed at that time. But one case of cataract applied for treatment; but for reasons which have been given elsewhere, and particularly because I was unable, (from my ignorance of the language,) to explain to the patient the operation proposed, and even my teacher was afraid to act as my assistant, I dismissed the patient for the time. On my return from Chusan, he again applied, was operated on, and by the blessing of God, was restored to sight, after a blindness of five years. At Chusan the number of patients amounted to from 15 to 30, on the alternate days of the week, and a number of respectable persons were prescribed for at their own houses. Several operations were performed, principally for Eutropium, diseases of the bones, abscesses, &c., and trusses were applied to several persons afflicted with hernia. The course pursued at the dispensary was to commence by the reading and explanation of some tract or portion of Scripture by a Chinese assistant; after which the patients were prescribed for. . . . The hospital was re-opened in Ningpo in December, 1844, and the number of applicants continued to increase from the first week of its re-opening until April of the following year, when the number varied from 200 to 500 on the days of prescription, while on the alternate days, as many as twenty or thirty persons were frequently prescribed for at their own houses. At this time, many persons came from the neighboring departments of Taichow, Shaouhing, and Hangchow to be relieved from their diseases, principally affections of the eye. Before daylight in the morning, people with lanterns were to be seen waiting at the gate of the hospital, then opened in a large temple in the northern quarter of the city, and on one occasion, so great was the impatience of the crowd, that they lifted up bodily the large gate of the temple yard and threw it into the enclosure. Doors and windows offered but a feeble resistance to the multitude, and the monks were obliged to put up a strong barrier to restrain

them. Owing to the great number of patients, six or seven hours in one day were frequently required to attend to them; and as little assistance was to be had, even in preparing the necessary medicines, but little time was left for anything else, and the only thing that could be done for their spiritual diseases, was to give to such as could read, or who came from a distance, a tract in their own language. More than two-thirds of the diseases prescribed for were affections of the eye; but a great number of intermittents, and a variety of cutaneous and other affections were also treated. Up to this time, the number of surgical operations performed exceeded a hundred; of which more than eighty were for diseases of the eye and its appendages, including nineteen for cataract, of which thirteen were successful; seven were for the removal of tumors, principally encysted, one of them of considerable size; seven for polypi of the nose and ear; two for large hæmorrhoidal tumors, which were moved by ligatures. Catheterism of the eurethea and of the Eustachian tube was several times performed, and many other minor operations. Two cases of cancer of the breast came to the hospital, but declined submitting to any operation. Three fractures, all of the bones of the leg, applied, two of which were cured; the other, when the nature of the case was explained to him, preferred to put himself under the care of a native practitioner, in order that the person who caused the accident, might be compelled to pay the charges. A case of terrible laceration of the hand from the bursting of a cannon, which the native doctors assured the patient would cost him the loss of two fingers, if not the whole hand, was cured, without any of the bad effects resulting which had been predicted. Six cases of severe burns were treated; three the result of an explosion of gunpowder, one of which died. One case of loss of both feet from mortification, three of scrofulous disease of the bones of the foot, and three of disease of the hip-joint also came under treatment; also two cases of dislocation of the thigh, and one of dislocation of the scapular extremity of the clavicle, all of which declined submitting to the methods proposed for their relief.

On the arrival of Dr. Magowan, of the American Baptist Board, also a member of the Medical Missionary Society, the hospital was, with the approbation of the brethren of this mission, transferred to his care, and shortly after, for reasons which have been communicated already to the Board, my connection with the Medical Missionary Society was dissolved. After this, attention was given more particularly to visiting patients at their own houses, and occasional excursions were made into the neighbouring towns and villages. On these occasions, possession was taken of some temple or public place, and when a crowd was collected,

they were first addressed upon the more important object of our mission, namely the salvation of their souls by the blood of Jesus; after which, the diseased were prescribed for, and tracts were given to such as seemed able to profit by them.

During the past year, the same plan has been followed as far as practicable; although, owing to the temporary absence of Brother Way and family, and additional engagements and occupations growing out of it, the excursions into the villages have not been so frequent as in the previous year. The number of patients on each prescribing day at the house of the physician, amounted in the first part of the year to from ten to twenty-five. The number was much less in the latter part of the year, owing to a distrust of all foreigners; as to them was attributed the originating of the bands of evil spirits which were thought to be infesting the city. The principal diseases treated were, as before, affections of the eye, intermittent fevers, and cutaneous diseases. A large number of soldiers, wounded in the disturbances at Fungwha, were treated; and two cases of gun-shot wounds were prescribed for, one the result of an accident, the other received in an encounter with pirates. Both recovered. An amputation of three fingers of the left hand, was performed upon a Canton sailor, whose hand was dreadfully mangled by the bursting of a gun. The patient had almost entirely recovered when the junk left Ningpo, some ten days or more after the accident. Several other operations, principally for diseases of the eye, and for other diseases of less importance, have also been performed within the past year.

In looking back upon what has been done in this department of the mission, although we have been somewhat disappointed as to the more important results to which it was hoped medicine would lead, still much has been done in relieving suffering and disease, and the effect upon the natives has been to show them that whatever may be the faults and vices of some foreigners, those of them at least, who profess the religion of Jesus are actuated by sincere and benevolent motives, and that that cannot be a depraved or demoralizing system of religion, which teaches its followers to leave home and country to spend their lives in doing good to those from whom they can expect no return. With regard to the health of the mission, little need be said here: we have sickness among our number, and sometimes have feared for the result; but while in every mission station in China death has entered and taken away some, and sickness has driven others from their field of labour, we desire fervently to thank our Heavenly Father that still "We are all here," and pray that we may be enabled so to labor, that when we are called away, we may be able

to give up our account with joy, and to be welcomed as faithful servants into the joy of our Lord. All which is respectfully submitted by

D. B. M'CARTEE, M. D.,
Physician of the Ningpo Mission.

RELIGIONS OF CHINA. No. IV.

Worship of Ancestors.

Having seen and said all that is necessary in the great hall of the temple of Confucius, we will now go into the other principal buildings, of which there are two. One of these, which is just behind the great hall, is called the *Tsung Shing kung*, or "Hall of Ancestral Sages," being devoted to the ancestors of the sages in whose tablets are in the building we have just come through. This is a large building, about one hundred feet long, and forty feet broad. It is partly paved with brick, and partly unpaved, and is not kept in as good order as the one we have already seen. It contains three shrines, in which are the tablets of fifteen persons, among whom are the fathers of Confucius, Mencius, and other chief sages whom the Chinese delight to honour. Nothing particular is known of most of these persons, but the fact that their sons became so eminent entitles them to a place in the national temples. You will be ready to ask how this is, and to explain it I must give you some account of the ancestral worship of China.

In the time of Confucius and before, there was very little idolatry, i. e. worship of images in China, and even now you never see an idol in all the temples of Confucius. It is difficult to find out what they really did worship. There is much said in their ancient books about *Shang-te*, the Supreme Ruler, who is also called *Zeen*, Heaven, which is good and true even when spoken of the true God,—though perhaps it would be better to say, which partakes much of the same nature as what our Western Indians say about the *Great Spirit*: but then again, there is much said about this Supreme Ruler, or Heaven, which makes one think only of the visible heavens, or of some indefinite controlling power somewhere, like the Fate or Destiny of ancient Greek and Roman philosophers. Then again, other things are said of the Supreme Ruler, which show that he is very little superior to men. Thus, in the twenty-second chapter of the *Chung Yung*, it is said, that "the man whose heart is sincere, can assist heaven and earth in the great work of bringing forth and nurturing creation, and since he can thus assist heaven and earth, it appears that he ranks on an equality with them both." And in the tenth chapter of the *Taheo*, it is said that the monarchs of one of the ancient dynasties "could equal the Supreme Ruler."

The remark of Confucius, quoted in a previous letter, that men should "reverence the gods, but keep them at a distance," was so strictly followed by himself and his disciples, that it is difficult to tell precisely what they meant by the gods. They kept them so far off, that one can see them only as you see the dim outline of men or trees, or some distant mountain, or the flickering lights in a marsh, which, the more you follow them the farther they recede. It may be sufficient to say, that in those days they worshipped Heaven, Earth, the gods of the land and of the grain, and their ancestors; and all of this worship is nominally kept up now: but it is only their ancestors to whom they pay much real devotion. There are altars to the earth in every neighbourhood, where you will often see smoking incense, sticks, and cups of tea, placed there of an evening by the people who live near; but the solemn sacrifices to Heaven, Earth, the land and grain, are purely a government matter, with which the common people have little to do. The worship of ancestors, however, is very different, and as it is the real native religion of China, and the most important of the whole, the rest of this letter will be devoted to this subject.

Confucius and all the philosophers of his school taught, that the chief end of man is to serve his parents. If any one wants to be a good man, he must commence by obeying his parents, and seeking their comfort. If a man wants to rule his own family, benefit his neighbours, govern a province, or rule an empire, he must equally commence by obedience to his father and mother. It matters not how poor, ignorant, or wicked the parents may be, the son, (no matter how rich, wise or good,) must look on his father as on heaven, and his mother as on the earth, giving them equal reverence. If he has a wife and children of his own, he must still attend to his parents in preference to his own family. If his house is on fire, he must seek his father's safety before he thinks of wife or child; and even should he be the emperor of the land, and his father in distress, (nay, if his father should have committed a crime for which he deserved to die,) he must throw away all his power "as he would a pair of old shoes," and become a poor peasant or an exile, if he can thereby gratify or profit his parents, or preserve his father's life. All this, and much more, you will find in the four books. When his parents are dead, he must, in the first place, give them as honourable a burial as it is in his power to bestow. He must then for three years give himself up to mourning for them, neglecting his own appearance, his comfort, and his business. If he be an officer of government, or the heir apparent of the crown, he must procure some other person to attend to all business for him, and build himself a hut by

his father's grave, and abide there till the three years are ended. He must also be careful to repair and adorn the graves of his ancestors; and he must burn incense, and offer sacrifices and make prayers to them all his life long. Mencius says this is the highest duty of man, and so important and necessary, that the most wicked thing a man can do is not to marry a wife and bring up a family, because if a man has no family, his name will become extinct, and his ancestors will have none to come and worship at their graves.

Some of the above regulations, such as that of mourning for three years, are such that they cannot be followed, but most of them are carefully observed, and hence it may be said, that the real religion of China is not the worship of heaven and earth, nor of idols, but of Confucius, and of one's own ancestors. You may laugh at a Chinaman all day long for worshipping idols, and he will laugh too, but he will not laugh if you tell him not to worship his ancestors. Here is one of the greatest difficulties that a missionary meets in China. It is easy to tell them not to worship idols, but as soon as you begin to tell them not to worship their parents, they will turn round on you, and say, "What! must we not give all honour to the authors of our being, who took care of us when we were infants, and brought us up, and gave us everything we enjoy?" And they are very apt, when they hear the missionary talking on this subject, to suspect that he does not love or honour his own parents. They often ask us, how we can have the heart to leave our aged fathers and mothers, and to come away off to another part of the world, instead of staying at home to take care of them? They have no idea that there is One who requires us to love Him more than father or mother, or wife or child. Concluding that we do not love our parents as we ought, they hence they infer that our religion is not so good as theirs. How cunning and malicious is the devil! He has taken one of the best feelings of our nature, and artfully turned it into a most powerful engine against the truth; nay, even made it an instrument for throwing discredit on the motives and filial piety of those whose sores trial in leaving their native lands for the good of this people was, that they had to leave parents whom they loved as no heathen ever loved his.

There is nothing in China that makes it so hard for a man to become a Christian as this worship of ancestors. Suppose a young man becomes convinced of the truth of Christianity, and wants to be a Christian. He must at once renounce not only idolatry, for which his friends would care very little, but he must refuse to worship his ancestors too. Yet all his life long he has been taught that this is his first duty, and as soon as he says he will not do so, all his

neighbours will cry out on him for an undutiful and ungrateful son, his father and mother will be angry with him, his brothers and sisters will scold him, and mock him, and call him fool and wretch, and it will be well for him, if they do not do worse than all this. This is no fancy sketch. It has all happened since I have been in China, with one young man, whom I mentioned in a letter written some time ago. There is a boy now in our school in Ningpo, whose behaviour pleases us very much. He is very attentive to his studies, and the Spirit of God seems to be working on his mind to lead him to Christ. He does not like to go to his father's house, lest he be asked to engage in their idolatrous worship; and in the vacations, when all the other boys are gone home, he stays alone in the missionary's house, where he can hear the truth. If he becomes a Christian, as we all hope he will, he may be a very useful man. Will you not pray for him, and such as he? If such a young person becomes a Christian, what is he to do? In many cases he must forsake father and mother, and house and friends, for the kingdom of heaven's sake. Pray for the converts, and pray for those that are inquiring. You have little idea at home, of the difficulties from within and without, that a man meets with here when he wants to become a Christian.

I might now give you some account of the manner of worshipping ancestors, but the subject has been pretty fully treated of in some former letters, and not wanting to make this letter too long, I refer you to them. In Canton it is called *Pai shan*, "worshipping at the hills," because there the graves are generally on the side of a hill. In Ningpo, where the graves are on level ground, it is called *Pai-fun*, "worshipping at the tombs." See the Miss. Chron. vol. 10, 1842, p. 172, and The Foreign Missionary for March and December, 1844.

While speaking of the worship of ancestors, I must not omit to tell you of the "Family Temples." These are more numerous in Ningpo than churches are in New-York. There is scarcely a street here which has not one or more of them, and they are sometimes very pretty buildings. Each of the large families that have been long settled here, has a family temple, in which are kept the tablets of such of its important members as are dead, and the titles of honour or office that any of them may have received from the government. In these temples incense is offered to their departed progenitors, even those who died hundreds of years ago; and at stated seasons the whole family and connexions come to worship in solemn state. They put on their best dresses, hire musicians, burn incense, bow down, and bow down again, till one is tired counting how often they bow. A table is spread out with

wine, fruit, cakes, meats, and all sorts of eatables, for the departed spirits to come and feed upon; paper money and clothes are burnt to supply their wants in the other world; crackers are fired to drive away evil spirits; and after half a day is spent in this way, the people go back to their homes, feeling that they have done a good work. Sometimes they hire a band of play-actors, turn the temple into a theatre, and open it for everybody to come and see, and this is considered to be a great mark of honour to the dead.

Then there are families which have become extinct, that is, have no descendants left, or else their descendants have moved away, and forgotten them. What are these to do? If there be no one to worship them the spirits will be very unhappy,—so the people build temples in every district throughout the country, called

E-ho-tsz, or "Orbate Temples," in which are deposited the tablets of such families as have none left to worship them. These temples are commonly built near a Buddhist or Taou establishment, and one of the priests takes care of it, and burns incense there, making a few bows to all the tablets together. And sometimes the families in a neighbourhood make a collection, and give it to the priests or monks, who get up a feast and some music for the repose of the dead; and when all is over, the priests divide the feast, and the money that was not spent, among themselves. This is one of the ways in which Confucianism, or the native religion of China, mingles with that of Buddh and Taou; for the worship of ancestors is purely Confucian, but they have to get a priest of another sect to attend to it for them.

W. M. L.

Mission House: New-York, June, 1847.

RECENT INTELLIGENCE.

CHOCTAW MISSION.—Letters have been received from the Rev. J. B. Ramsey and others, with dates to the 24th of March. The assistant missionaries, Messrs. Stark, McLure and Gardner, had all reached the station, and were diligently engaged in their several duties.

CREEK MISSION.—A letter from the Rev. R. M. Loughridge, dated April 6th, represents the condition of this mission as still encouraging. The letter contains many particulars about lumber, carpenter's, and other work, connected with some buildings which are soon to be erected. These details, from the Creek, and nearly all the Indian Missions, in their commencement, though not of sufficient interest to be put in print, are yet very needful in their place; and they call for no little attention both from the missionaries, and the officers at the Mission House.

INDIA: LODIANA MISSION.—Letters have been received from the Rev. J. Newton, at Sabathu, February 13th,

and Mr. A. Rudolph, at Lodiana, February 9th. The health of the Rev. L. Janvier had not been as good for some time as usual, and it was thought advisable for him to omit some of his customary engagements; but with care it was hoped that no serious illness would lay him aside from his work. Mr. Rudolph had taken the charge of the High School, and also of the Medical Department of missionary labor among the natives. The number of patients under treatment was about sixty, of whom about twenty-five came daily for medicines. The missionaries have not felt at liberty to decline this service. "It is generally understood by the natives," Mr. R. remarks, "as a work of charity, and besides it often obliges a person who has been a bitter opponent of the Gospel in the bazar, to come to the mission premises to get relief from pain." Thus it furnishes opportunities for speaking to the heathen of the Great Physician.

INDIA: ALLAHABAD MISSION.—A letter from the Rev. J. E. Freeman, of February 18th, mentions that two persons

had desired to cast in their lot with the native church, and had gone to make arrangements for living near the mission premises; but no farther accounts had been received from them, and it was feared that they had been prevented returning to the station by thier friends. Two others were hopeful inquirers concerning religion.

INDIA: FURRUKHABAD MISSION.—Letters have come to hand from the Rev. J. Wilson, of February 18th, Rev. J. C. Rankin, of January 29th, Rev. W. H. McAuley, of February 17th, Rev. J. L. Scott, of February 18th, and a letter from Mrs. Scott, of the same date, which will be found in another column. Mr. Rankin's health appeared to be somewhat improving. Mr. Wilson was slowly recovering from a severe attack of sickness. Mrs. Scott's health will be learned from her excellent and touching note. In general, the affairs of the mission were all going on as usual.

SIAMESE MISSION.—A letter from the Rev. S. Mattoon, dated at Hong-Kong, January 29th, mentions that the missionaries to Siam were just on the eve of embarking for Singapore on their way to Bangkok. News had been received from that city, which represented the prospects of missionary labour in that country as never more favourable than at that time, October last. Mr. Mattoon says, "Through the kind providence of God, we are in excellent health."

CHINA: CANTON MISSION.—Letters from the Rev. Messrs. Happer and Speer, of January 26th and 27th, have been received. Mr. Happer had suffered for some weeks from an affection of the eyes, and his place in the school was supplied by Mr. Speer, but at the date of his letter he was enjoying better health. Mr. Speer's letter evinces considerable apprehension concerning Mrs. Speer's health, as we believe their family-friends have been already apprized, symptoms of a pulmonary affection having been manifested. Within a few days of the above date, her illness seemed to be

taking a more favourable turn. The notices of the health of our missionary brethren in this month's "recent intelligence," will have the effect, we trust, of calling forth many prayers on their behalf.

CHINA: AMOY MISSION.—A letter from the Rev. H. A. Brown, dated at Canton, January 29th, mentions his having come to that city by the advice of his physician at Amoy, on account of the disease of his eyes. Ten months having passed without material improvement, and without his being able to read or to write, except with pain and injury to his sight, a change of place for a season was recommended, giving opportunity also of consulting Dr. Parker. At Canton, he was rather encouraged with the prospect of benefit. He had heard from Amoy to the 16th of January; Mr. Lloyd's eyes were somewhat better.

Mr. Brown found some Hok-kien people at Canton, to whom he was endeavoring to impart religious truth. He had been invited by Dr. Ball, to take part in a Sabbath afternoon service, which was attended by a small number of Chinese from the province in which Amoy is situated. Besides this, he adds, "There are some ten or fifteen Hok-kien junks in port which I have been visiting, to talk with those on board, and to distribute tracts among them. It is some consolation, that while I am absent from my own field, I can meet and endeavor to benefit people who belong to it. Besides, in this way, together with the employment of a Hok-kien man whom I find here, I hope to be able to keep up my present knowledge of the language."

LETTER FROM MRS. C. M. SCOTT TO THE
CORRESPONDING SECRETARY.

Futtehghurh, Feb. 13, 1847.

MY DEAR MR. LOWRIE—As I fear Mr. Scott may not be able to write to you this month, I will take the liberty of sending a short letter, to tell you what are the Lord's dealings with us. Mr. Scott mentioned to you in a recent letter, that the physicians had ordered me to the Hills. They think that my lungs

are diseased, but my attending physician hopes that active consumption is not going on, and that by a timely removal to a more favourable climate I may yet rally. To remain in the plains during the next hot season would be almost certain death.

This is a sore trial, but we have prayed for submission to say, "Thy will be done." It is now decided that I shall leave here on the 12th of next month, (March) and go up dak to Simla, taking with me our youngest child, a little boy of 16 months old. Our two little girls will remain with Mr. Scott. Mr. Rankin will kindly give me boarding, and a comfortable room. It is painful thus to part, but we think it is right. Several of our friends here have said that they think it very wrong for Mr. Scott to permit me to go alone; others say that I ought certainly to take my little daughters with me, &c. We are however acting in accordance with what we sincerely believe to be our duty, and are not, therefore, influenced by such remarks. When we offered ourselves to the "Board" as missionaries, we fully expected to make sacrifices, and truth compels me to say that, with the exception of having left home, country and kindred, and the fact that we are exposed to an enervating, deadly climate, which tells daily upon the energies of life, our sacrifices have been few. We have lived together, as a happy family, for nearly eight years. Our health has in general been good, and our children are healthy and intelligent. One dear little one, it is true, "is not," but we so confidently believe that her gentle spirit passed immediately from a world of sorrow and sin to the perfect bliss of heaven, that we have always sorrowed for her as those who have hope, even the blessed hope of meeting her again on that day when "the Lord

shall come to be glorified in his saints, and to be admired in all them that believe."

Mr. Scott's duties are arduous. He has a most important field of labour, and I could not consent to take him away from it, merely because it would be *more pleasant* for us to go to "the Hills" as a family. Another consideration of great weight is, the Board will suffer less. The missionary will remain at his post, and the expense of house rent, &c., on the Hills, will be saved. . . .

Pray for us, my dear Mr. Lowrie, that we may have grace given us to suffer all our Master's will in his church below, and finally, that we may share in the rewards which he bestows in his glorious church above.

Yours ever sincerely,
C. M. Scott.

PRESBYTERY OF MISSISSIPPI ON FOREIGN MISSIONS.

"RED-LICK CHURCH, MI., March 29, 1847.

"The committee appointed to report on Foreign Missions, would recommend this interesting department of our church's operations to the special attention of our Sessions, and earnestly urge that collections for our Board of Foreign Missions be taken up in every congregation within our bounds, at least once every year."

JER. CHAMBERLAIN,
St'd Cl'k of Mississippi Presbytery.

The above is an extract from the minutes of the Presbytery of Mississippi.

JER. CHAMBERLAIN,
Oakland College, April 6, 1847.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN APRIL, 1847:

SYNOD OF ALBANY. <i>Pby. of Londonderry.</i>					
Newburyport 2d ch, Mass		4	50		
<i>Pby. of Troy.</i>					
Troy 2d st. ch mo con colls, 119; ann coll, 227;					
Lansingburg 1st ch mo con colls, 19 52		365	52		
<i>Pby. of Albany.</i>					
Johnstown ch		35	17		
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>					
Vienna ch		23	47		
<i>Pby. of Wyoming.</i>					
Caledonia ch, D McPherson, don		12	00		
<i>Pby. of Ogdensburg.</i>					
Oswegatchie 1st ch. 81 23; do. Mrs Sykes,					
2 50; Mrs Lamb, 5; Oswegatchie 2d ch.					
19 90; Hammond ch, 14 20				122	33
<i>Pby. of Buffalo City.</i>					
Lancaster ch				4	00
SYNOD OF NEW YORK. <i>Pby. of Hudson.</i>					
Hopewell ch, 12 30; Scotchtown ch. add.					
14; Goshen ch, 46 24				72	54
<i>Pby. of North River.</i>					
Smithfield ch, 17; Newburg 1st ch. Mrs [H					
Leavenworth to ed. Alida Leavenworth at					
Futtehghurh, 15				32	00

Pby. of Bedford.

South Salem ch, 115; fem. benev. assoc. 32 62; Pound Ridge ch, 17 99 165 52

Pby. of Long Island.

Hempstead ch, 8 60; East Hampton ch mo con colls, 11 50; Sag Harbour ch, 100 120 10

Pby. of New York.

Duane st. ch ann coll addl. 2; mo con, 22 52; 42d st ch mo con, 7 78; Sab. sch, 2 63; Wallabout ch mo con, 3; Rutgers st ch mo con, 35 66; Yorkville ch, 1 07; Manhattan ch mo con, 2 75; Hammond st ch mo con, 1 17; Madison av. ch mo con, 5; Williamsburg ch ann coll, 42 72; Brick ch mo con, 6 06; ann coll. 624 07; Jubal Terbell, don. 10; Chelsea ch mo con, 16; Ladies sewing soc, 33 80; Sab sch, 21 50; Jersey City 1st ch mo con, 6 59; University Place ch ladies of, addl, 1 50; mo con colls, including April, 197 29; 1st ch N Y mo con, 109; Sab sch, 3 mos coll for China, 8 66; Greenbush ch, 2 10; 15th st ch, 39 68; Brooklyn 1st ch mo con, 15; Mr Willard, don, 1; less from contributions of 1st ch N Y for Chronicle, 40 1178 55

2d Pby. of New York.

Scotch ch mo con, 83 41; John Morrison, 10; Mrs Dustan 10; S Cochran 15; Mrs Scott 5; Elizabeth Walsh 50; A R Walsh 25; John Johnston 250; H A Kerr 20; Canal-st ch "a member" 25; colls 30 98; Mt Washington ch 23; Peekskill ch 75; Delhi ch 20 644 39

SYNOD OF NEW JERSEY. *Pby. of Elizabethtown.*

Baskingridge ch 35; Rahway 1st ch of which 30 from Dr Silas Cook jr to con REV CORNELIUS EDGAR Bridgehampton L 1 l in the bal to con FREDERICK KING and JONATHAN THOMPSON, I n's 100; Perth Amboy ch 20; Connecticut Farms ch 10; New Providence ch., children of Rev J T M Davie 4 84 169 84

Pby. of New Brunswick.

Freehold Village ch mo con 10; Kingston ch ann coll 45; sab sch 10 50; Shrewsbury ch 15; Lawrence ch 52; Freehold 1st ch 3 75; Princeton ch., Young Ladies Society for the ed of female children at Mynpoorie 70; Titusville ch bal to con REV G VAN ARTSDALEN 1 m 25; Allentown ch for Miss Soc 20 256 25

Pby. of West Jersey.

Bridgeton ch sab sch to ed Samuel Beach Jones and Sarah Ralston Jones 42; Deerfield ch addl 34; Blackwoodtown ch 6 25; Salem ch mo con colls 20; sab sch to ed Ruth Van Meter 30; Mt Holly ch 4 23; Cold Spring ch Fem Miss Soc 25 161 43

Pby. of Newton.

Belvidere ch sab sch 1; Easton ch 1 151 00

Pby. of Raritan.

Kingwood ch 12; Clinton ch mo con colls 5 87; sab sch miss box for sup of sch at Amoy 8 50 6 37

Pby. of Susquehanna.

Welsh ch 2; Orwell ch 7; Troy ch 3 25; Towanda ch 7 75 20 00

Pby. of Luzerne.

Conyngham and Nanticoke chs 7 50

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Phila 2d ch ann coll in part, 144 75; Sab sch miss soc to ed Eleanor Cuyler, Mary Rice, Maria Wood, James Nassau and William Dulty 80; Miss Mary Smith 10; C E Morgan 5; Mrs Whitehead 5; Mrs C Field 5; Wm R Thompson 5; M Patterson 10; Mary Anderson 15, & Mrs Shinn 5; Phila 10th ch ann coll in part 310 60; mo con colls for Nov Feb and Mar 119 10; a friend 1; Mrs and Miss Tate 10; W D Bell 5; T G Broughton 10; Rev W M Engles D D 15; E Hildebarn 20; "A lady," per R Soutter jr 2; Thos H

Iloge 10; Moses Johnston 25; John Harris 5; Phila Central ch 254 69; Miss Bayard 10; Mrs S Sparks 5; A Henry 100; James Boyles 22 85; "A friend" 20; J C and W E Taber 5; "116 Market st." 10; James Wray 10; John V. Cowell 10; Mrs S Richards 5; Miss Richards 3, and R. Johnston 5; Union ch for Missions in Nor Ind 36 36; "A lady" 10; North ch of which 100 from sab sch for sup of Rev A P Happer M D, China 205 65; Scots ch ann coll 210 53; mo con colls 110 25; Juv Miss Soc 20; 9th ch Juv Miss Soc in part to ed Alexander Tudehope 6; Miss Soc quar coll 50 1926 81

2d Pby. of Philadelphia.

Neshaminy ch 5; Rev Henry R Wilson D D 60; Frankford 1st ch 20; Doylestown ch Saml Hill 10; Germantown 1st ch 40 50; Juv Miss Soc to ed Abraham Martin in N I 15; Bridesburg ch 20; Rev B F Stead 5. 175 50

Pby. of Donegal.

nion ch 17; Waynesburg ch 88 25; little Miss Latta's Saving's Bank 54 cts. Chanceford ch 24; Pequa ch 15; Lancaster ch 67; Miss Dale 1; "A Lady" 1 50; Columbia ch 55; Wrightsville ch 11, less 1 counterfeit; Cedar Grove ch., a few indiv's 27; Mr Junkins and family 39; Marietta ch 85 50, less 5 counterfeit; Donegal ch 27; Mt Joy ch 60 40; total 167 90 of which 100 to con their pastor, the Rev T M Boggs, l. d.; York ch W Wilt 5; Miss Colter 5 523 19

Pby. of Newcastle.

Wilmington 1st ch 45 76; Juv Miss Soc 21; Ladies Miss Soc 17 24; Faggs Manor ch 39 10 123 10

Pby. of Baltimore.

Baltimore 2d ch mo con 67 24; Taneytown ch 36 103 24

Pby. of Carlisle.

Paxton and Derry chs 13; Green Castle ch 162 02; Schellsburg ch 8 87; Carlisle ch 1 81; Millerstown ch 55 77; Up Path Valley ch 39 90; Mercersburg ch 154 87; mo con 13 43; assoc for sup of Futehgerh Orphan Sch 22 50; Coloured members for African Mission 7 20; Lower Marsh cr ch to con REV DAVID D CLARKE, l d 110; Mary D Clark 1 50; R A Clark 50 cts.; Big Spring ch add 12, less 5 counterfeit 595 37

Less. Twice ackn, Buffalo ch 17 50; Bloomfield 68 50; Sherman's Creek ch 45 131 00 464 37

Note—30 acknowledged last mo from Miss Woods of Dickinson ch should have been to con her 1 m; Mrs Stewart and Miss King's don included in Shippensburg ch should have been 20, for the Agra Bible Soc; and Chambersburgh ch 418 75 should have been specified as follows:—Chambersburgh ch of which 50 from "a friend," a special donation; 30 from Rev Mr and Mrs McKinley to con their nephew DANIEL MCKINLEY, 1 m; 14 25 from "friends at Fayetteville," and 93 cts from Master Sencerry, "a child's offering" 418 75

Pby. of Huntingdon.

Shirleysburg ch of which 40 from John Brewster 45; Pine Grove Mills Ladies Sewing Soc 12 57 00

Note—The contrib'n. acknowledged last mo from "Lick Run ch." was in part to con their pastor the REV SAMUEL M COOPER, 1 d

Pby. of Northumberland.

Williamsport ch 20; Bethel ch 14 75; Buffalo ch 110; Derry ch Washingtonville Fem Miss Soc 23; Chilesquaque ch Fem Miss Soc 12; New Berlin ch 13; Mifflinburg ch 9 201 75

SYNOD OF PITTSBURG *Pby. of Blairsville.*

Johnstown ch 22 25; Beulah ch to con REV HASTINGS 1 m 30; a family of the cong 5; Ligonier ch 5 62 25

<i>Pby. of Redstone.</i>		<i>Pby. of Oxford.</i>		
Round Hill ch 17; Spring Hill, Laurel Run and Petersburg ch's 24 82; Kingwood ch 1	42 82	Oxford O, Rev John McArthur don	10 00	
<i>Pby. of Ohio.</i>		<i>SYNOD OF INDIANA. Pby. of Salem.</i>		
ttsburg 1st ch M Allen for Jewish Mission and to con REV WILLIAM SPEER and WILLIAM K. NIMICK, 1 m's 100; Pittsburg 2d ch mo con colls 26 04; Bethel ch 42; Fem Miss Soc 32 56; East Liberty ch 69 25; Sharon ch 14; Alleghany city 1st ch., of which 17 31 from Female Bible Class, 110 18; sab sch No 1, for Seminole Indians 25; Infant school 9; Racoon ch 27 82; Fem Miss Soc 5; Fairmount ch 11 87; Youths' Miss Soc 7 50; Manchester ch 40; Mount Pisgah ch 10 75; Centre ch Fem Miss Soc 17 60	548 57	Jeffersonville ch mo con colls	4 35	
<i>Pby. of Allegha y.</i>		<i>Pby. of Vincennes.</i>		
Slate Lick ch 13; Ladies of Scrubgrass 3; Union ch 15.	31 00	Carlisle ch.	7 50	
Less received from Plain Grove ch in July last in error	13 37—17 63	<i>Pby. of Indianapolis.</i>		
<i>Pby. of Beaver.</i>		Muncie ch 3; Hopewell and Shilo ch's 17 50		
Unity ch	15 00	<i>SYNOD OF N. INDIANA. Pby. of Logansport.</i>		
<i>Pby. of Erie.</i>		Lafayette 1st ch 6 27; Dayton ch 3 13; Ross-ville ch 3		
Cool Spring ch for sup of Rev J R Cambell 9; Salem ch 7 25; Meadville ch 30 00; Mill Creek ch 3; Sugar cr ch 5	54 25	<i>Pby. of Lake.</i>		
<i>Pby. of Clarion.</i>		La Porte ch 11; Valparaiso ch 7		
Clarion ch Fem Miss Society	15 00	<i>Pby. of Fort Wayne.</i>		
<i>SYNOD OF WHEELING. Pby. of Washington.</i>		La Grange Centre ch ann coll		
Cross Roads ch.	87 37	<i>SYNOD OF ILLINOIS. Pby. of Sangamon.</i>		
<i>Pby. of Steubenville.</i>		Providence ch		
Harrisburg ch	3 00	<i>SYNOD OF MISSOURI. Pby. of Missouri.</i>		
<i>Pby. of St. Clairsville.</i>		Rocheport ch		
Ladies of Rock Hill ch	13 25	<i>SYNOD OF KENTUCKY. Pby. of Louisville.</i>		
<i>Pby. of New Lisbon.</i>		Louisville 1st ch ann coll 182 70; four mo's mo con colls 41 85; to build a church in Nor Ind 35; Juv Miss Soc to ed <i>Wm L Breckinridge</i> in Ind 15; Shiloh and Olivet chs 26 50; Shelbyville ch mo con colls 15; Louisville 3d ch 21 40		337 45
Newton ch 12 75; Niles ch 2 25; Coitsville ch 3 10; Champion ch 6 12; Bethesda ch 25 31; Rehoboth ch 3 02; Bethel ch 6 50; Poland ch 15 93; Fem Miss Soc 30; Sab Sch 237; Liberty ch 4 94; Fem Miss Soc 15 62; New Lisbon ch., of which 20 from sab sch 53	189 91	<i>Pby. of Transylvania.</i>		
<i>SYNOD OF OHIO. Pby. of Columbus.</i>		Danville ch in part		
Truro ch 14 54; Mount Pleasant ch 63; Circleville ch 28 35; Lithopolis ch 6; Columbus Ladies Sewing Soc 100	211 89	<i>Pby. of West Lexington.</i>		
<i>Pby. of Marion.</i>		Bethel ch 7; Cherry Spring ch 13 50; Frankfort ch mo con Jan and Feb 9 80; Master Charles J Clarke's Miss Box 5; Mount Sterling ch 30 25; Union ch 15; Winchester ch 10		90 55
Canaan ch 3 92; Mount Gilead ch 52 cts.; York 1st ch 1 65; Little Mill Cr ch 50 cts.; Liberty ch 4 75	11 34	<i>Pby. of Ebenezer.</i>		
<i>Pby. of Zanesville.</i>		Covington en., Hon J M Preston don 20; sab sch children 16 86		
Newark ch 2 50; Juv Miss Soc 8 30; Norwich ch 7 60; Hebron ch 3 25; Washington ch 23 65	45 30	<i>Pby. of Bowling Green.</i>		
<i>Pby. of Richland.</i>		Munfordville ch mo con		
Martinsburg ch 17 25; Sharon ch 5 50	22 75	<i>SYNOD OF VIRGINIA. Pby. of Lexington.</i>		
<i>Pby. of Wooster.</i>		Bethel ch 39; Warm Spring ch 4 55; Timber Ridge ch 8; New Mouth ch 12; Goshen ch 3 50; Pisgah ch 3 65; Union ch 2; Bensalem ch 2; Waynesboro ch 2 17; Lexington ch., in full for 1846, 75 50		152 37
Springfield ch 5; Wooster ch 29 47; Guilford ch 14 83; Chippewa ch 5; Northfield ch 13 72; Sugar Creek ch 12 11	80 13	<i>Pby. of Winchester.</i>		
<i>Pby. of Coshocton.</i>		Fredericksburg ch., to con REV LEVI H CHRISTIAN, 1 d		
Nashville ch 4 25; East Hopewell ch 5 75	10 00	<i>Pby. of West Hanover.</i>		
<i>SYNOD OF CINCINNATI. Pby. of Chillicothe.</i>		Amherst ch 5; Village ch., Rev Andrew Hart, don 10; Bethlehem ch 33 83		
Bainbridge ch Alex C Brown don	10 00	<i>Pby. of East Hanover.</i>		
<i>Pby. of Miami.</i>		Norfolk ch mo con colls 85; Richmond 1st ch mo con 16; Nottoway ch., of which 35 to con REV THEO. K PRYOR l m, 105; Brunswick ch 8 50		214 50
Dicks cr ch, Rev James Coe don 5; Greenville ch 3 77; Union ch 3 50	12 27	<i>Pby. of Montgomery.</i>		
<i>Pby. of Cincinnati.</i>		Mountain Union ch 3; High Bridge ch 7 50		
Pleasant Ridge ch 12 80; mo con colls 4 38; Reading ch ann coll 22 55; Bethel ch 9 80;	49 53	<i>SYNOD OF N. CAROLINA. Pby. of Orange.</i>		
		Washington ch mo con colls, of which 50 to con REV M T ALLEN l. m., 123 85; Bethlehem ch mo con 5		
		<i>Pby. of Concord.</i>		
		Salisbury		
		<i>SYNOD OF W. TENNESSEE. Pby. of Holston.</i>		
		Knoxville ch Rev R B McMullen		
		<i>Pby. of West Tennessee.</i>		
		Florence ch 68; Sab sch to ed <i>Joseph Bigger</i> at Putteghurh 25; Bethesda ch 23; Caithes Creek ch 7 50		

Pby. of Nashville.
Nashville 1st ch 250 65; Nashville 2d ch 60 80 320 45
Pby. of W. District.
Brownsville ch Rev J E Bright in part of ann
don 6 13; Union ch 13 87 20 00

SYNOD OF SOUTH CAROLINA. *Pby. of Harmony.*
Williamsburg ch 24 50; Sumterville ch Fem
Miss Soc for African Mission 53 77 50

Pby. of Charleston.
Charleston 2d ch ann coll \$4 10; mo con April
4th, 22 50; Beach Island ch mo con 14 120 60

SYNOD OF GEORGIA. *Pby. of Hopwell.*
"Two members of the Pbn church" 30 00

Pby. of Flint River.
La Grange ch 37; Long Canc ch., E. Newton
5; Griffin ch., Mrs Lamar 5; Columbus ch
mo con colls 50 97 00

Pby. of Florida.
Quincy ch 86 12; Sab sch 14 55 100 67

Pby. of Cherokee.
Roswell ch mo con colls 57 00

SYNOD OF ALABAMA. *Pby. of S. Alabama.*
Mobile Govt st ch 195 85; do "a few members"
55 50; Mobile 2d ch., of which 48 95 from
children 127; Valley Cr ch., of which 15 12
from coloured members for African Mission,
139; Pisgah ch 23 25; Marion ch 23 20;
Burnt Corn ch., Rev H. A. Smith. 5; Selma
ch 30; Mrs E Weaver 5; Elizabeth R
Cater (a little girl) 5; other children 60 cts 669 40

Pby. of Tuscaloosa.
Demopolis ch 25; Greensborough ch 10;
Bethel ch., of which 13 from Mr Fulton,
33 10; Livingston ch 23 cts.; Mesopotamia
church "a friend" 1 69 30

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*
Grand Gulf ch., Mrs Sarah Maxwell, 2 50;
Anna McDonald (a child) 11 cts 2 61

Pby. of Tombeckbee.
Columbus ch., of which from children 16 85; 69 00

Pby. of Louisiana.
New Orleans 2d ch 148 25; children 1 50;
Lafayette city 1st ch mo con 20; N. Orleans
Lafayette Sq ch mo con 21 85; Baton
Rouge ch 7 27 198 87

SEMINARIES.
Princeton Theological Seminary, Miss. Bible
and Tract Soc 98 13

LEGACIES.
Hanover Pa. Benj. Snodgrass, ex'r. of the Rev
Jas Snodgrass dec'd. 300; Natural Bridge
Va., legacy of Mrs Sally A Campbell, with
interest 27 50; Pittsburg Pa., estate of Dr
Gladden dec'd. 60; St. Charles Mo estate of
Thos Lindsay dec'd. 267 12 654 62

MISCELLANEOUS.
Texas, Houston ch Sab sch to ed J Elliot
Lillie in China 36 60; "from a friend" thro'
Dr J M Fulton, Richmond Mo 60; Norwich
ch N Y mo con 9 82; Mobile Ala "A S"
250; Spencer Academy, Choctaw nation, mo
con colls 15 25; N Brunswick N J, Rev J J
Janeway D D 700; Marion Ala Baptist ch mo
con 8 40; coloured members for sup of Rev
H Ellis, African Mission, 9 30; Passengers
on board the Steamer "Montgomery" Ala
river to con CAPT F M JOHNSTON. 1 m 30;
Louisville Ky., children of C Coleman 1;
Jerseytown Pa., S R Bisel 2; L P Bisel 2;
R T Bisel 2; N Y Bisel 2; A K Bisel 2; Had-
donfield. N J Philip Kinsey 5; "A Presbyte-
rian" 37; Rev Ezra Howe 50 cts.; Rev
Joseph Platt 5; sources unknown 38 12;
do 18 63; Less for discount, to 1st May 1847,
359 45 875 42

Total, \$13,583 15

DONATIONS IN CLOTHING, &c.
N Y Mrs K— 1 bundle clothing 11 00
South Salem ch N Y, Ladies of, 1 box clothing 84 87
Mount Vernon ch O, Ladies of, 1 do do 40 00
Fairview ch Ga., Ladies of, 1 do do
Butler ch Pa., Ladies of, 1 do do 56 81
Cross Creek ch Pa., Ladies of, 1 do do 40 00
Rockhill ch Pa., Ladies of, 1 do do 11 50
Bridsburg ch Pa., Ladies of, 1 do do 95 56
Scrub Grass ch Pa., Ladies of, 1 do do 145 52
Ebenezer & Bethel chs Pa., 1 do do 70 00

Annual Report of Receipts

BY THE BOARD OF FOREIGN MISSIONS.

Total received by the Board of Foreign Missions during the Year ending 1st May, 1847,
\$82,739 34, from the following sources :

NOTE.—For particulars, see monthly acknowledgments.

SYNOD OF ALBANY.	<i>Pby. of Albany.</i>	Charlton	3 50	SYNOD OF BUFFALO.
<i>Pby. of Londonderry.</i>	Albany 2d	Miscellaneous	25 00	<i>Pby. of Ogdensburgh.</i>
Newburyport 2d	9 50 Albany 1st			Oswegatchie 1st
<i>Pby. of Troy.</i>	Mayfield Central		1404 86	37 00
Troy 2d st ch	346 00 Albany 3d	<i>Pby. of Columbia.</i>		Hammond
Waterford	200 00 Northampton	Lexington	60 66	24 70
Cambridge	31 00 Westminister, Utica	Windham 2d	14 00	Morristown
Lansingburg	83 15 Princeton	Stockport	3 00	19 16
Caldwell	15 00 Ballston Spa			Miscellaneous
Stillwater	111 46 Johnstown			2 50
	Galway			244 29
	786 61 West Galway			<i>Pby. of Steuben.</i>
				Vienna
				63 02

Bath	55 00	Williamsburg	42 72	Kingwood	12 00	<i>Pby. of Donegal.</i>	
Miscellaneous	10 00	Brooklyn 1st	475 41	Anwell 1st	45 00	York	24 34
		Yorkville	2 18		233 37	Wrightsville	10 00
	198 02	Hammond st, N Y	36 50			Churchville	50 00
<i>Pby. of Wyoming.</i>		Madison Avenue, N Y	74 23	<i>Pby. of West Jersey.</i>		Slate Ridge and Cen-	
Caledonia	32 00	Manhattan, N Y	9 50	Burlington	151 03	tre	30 00
Warsaw	45 00		8632 62	Blackwood 1st town	15 50	Pequa	15 00
Wyoming	1 00			Greenwich	15 00	Chesnut Level	28 00
Scottsville	8 50			Cold Spring	25 00	Little Britain	9 50
Miscellaneous	20 00	<i>2d Pby. of New-York.</i>		Bridgeton	324 60	Waynesburg	206 79
		Scott ch, N Y	1934 00	Salem	50 00	Donegal	27 00
	106 50	West Farms	6 66	Cedarville	16 75	Marietta	101 50
<i>Pby. of Buffalo City.</i>		Peekskill	89 00	Dearfield	44 00	Strasburg	1 00
Portageville	5 73	Canal st, N Y	270 68	Dearfield	44 00	Lancaster	121 13
Aurora	3 00	Delhi	20 00	Williamstown	8 00	Union	17 00
Buffalo 1st	110 73	Mount Washington	25 00	Woodbury	20 25	Columbia	95 00
Lancaster	4 00		2336 34	Mount Holly	61 98	Cedar Grove	93 49
Miscellaneous	3 50			Columbus	3 50	Middle Octorara	10 00
		<i>SYNOD OF NEW-JERSEY.</i>			733 01	Chanceford	24 00
	126 98	<i>Pby. of Elizabethtown.</i>				Mount Joy	60 40
<i>SYNOD OF NEW-YORK.</i>		Mount Freedom	5 00	<i>Pby. of Luzerne.</i>			924 08
<i>Pby. of Hudson.</i>		Woodbridge 1st	75 00	Wilkesbarre	50 00	<i>Pby. of Baltimore.</i>	
Scotchtown	100 00	Plainfield 1st	17 00	Manch Chunck	25 00	Alexandria 1st	101 77
Goodwill	52 00	Lamington	87 50	Summit Hill	25 00	Baltimore 1st	846 40
Goshen	139 97	Westfield	60 19	Beaver Meadow	5 25	Baltimore 2d	554 23
Hopewell	12 30	Elizabethtown 1st	455 59	Kingston	16 00	Ellicott's Mills	14 00
Hamptonsburg	11 50	New-Providence	4 84	Lackawana	5 00	Bridge st, Georget'n	75 43
Coshecton	5 00	Baskinridge	73 00	Conyngnam and Nan-	10 50	Monokin	16 12
West Town	31 12	Perth Amboy	45 00	ticoke	136 75	Wycomico	7 25
Coshecton	30 00	Connecticut Farms	10 40			Frederick	20 50
Liberty	30 00	Liberty Corner	23 75	<i>Pby. of Susquehanna.</i>		Aisquith st, Balti-	
Hempstead	22 00	Rahway	201 00	Wysox	3 00	more	44 80
Deer Park	24 16	Paterson 1st	63 86	Rome	1 06	Taney Town	186 00
		Morristown 1st	2 00	Troy	5 75	Bladensburg	5 90
	428 05		1123 24	Athens	5 40		1872 40
<i>Pby. of North River.</i>				Towanda	19 79	<i>Pby. of Carlisle.</i>	
Newburgh	97 80	<i>Pby. of New-Brunswick.</i>		Orwell	17 00	Upper and Lower	
Rondout	151 55	Kingston	94 86	Wyalusing	4 50	Path Valley	39 90
Smithfield	35 21	New-Brunswick 2d	25 00	Warren	4 00	Middle Spring	25 00
Fishkill	5 00	Trenton 1st	6 20	Welsh ch	4 00	Toms Creek and Pi-	
Marlborough	46 14	Princeton	298 29			ney	10 00
Matteawan	46 50	Middletown Point	7 70	<i>SYNOD OF PHILADELPHIA.</i>		Chambersburg	613 75
		Boundbrook	114 75	<i>Pby. of Philadelphia.</i>		Big Spring	232 00
	382 20	Allentown	40 00	Philadelphia Central	527 54	Sherman's Creek	45 00
<i>Pby. of Bedford.</i>		New-Brunswick	174 87	Great Valley	37 25	Mercersburg	195 00
Bedford	178 78	Freehold Village	150 14	Philadelphia 2d	404 39	Gettysburg	176 50
Red Mills	10 00	Cranberry 2d	58 00	Do.	Scots 340 81	Gt. Conewago	175 25
South Salem	221 62	Freehold	44 60	Do.	10th 1013 95	McConnellsburch	24 00
Poundridge	35 16	Lawrence	80 94	Do.	6th 570 01	Licking Creek	11 00
Rye	72 75	Pennington	50 00	Do.	9th 139 00	Landisburg	53 55
South Greenburg	27 18	Dutch Neck	12 50	Do.	Union 53 44	Bloomfield	101 52
Whiteplains	1 00	Nottingham	12 50	Do.	7th 3'8 78	Buffalo	100 28
Mount Pleasant	21 00	Shrewsbury	28 00	Do.	4th 52 50	St. Thomas	46 72
Gilead	5 00	Trenton City	113 50	Do.	North 225 65	Rocky Spring	5 00
		Up. Freehold 2d	10 00			Lower Marsh Creek	112 00
	572 49	Titusville	25 00			Millerstown, Centre	
<i>Pby. of Long Island.</i>		Manchester	8 00			and Upper	65 77
Bridgehampton	4 00		1354 85	<i>2d Pby. of Philadelphia.</i>		Silver Spring	244 00
Smithtown	34 10	<i>Pby. of Newton.</i>		Neshaminy	150 00	Shippensburg	367 00
Huntington	15 40	Newton	34 12	Abington	130 00	Monaghan and Pe-	
Hempstead	8 60	Mansfield	40 00	Manayunk	2 00	tersburg	13 67
Southampton	135 00	Easton	285 02	Doylestown	47 50	Greencastle	162 62
East Hampton	64 50	Greenwich	102 00	Germanstown	100 00	Williamsport	23 00
Sag Harbour	100 00	Belvidere	81 00	Frankford	45 00	Dickinson	141 00
West Hampton	20 00	Allen Township	50 00	Newtown	37 50	Schellsburg	8 87
Middletown	27 00	Upper Mt. Bethel	1 00	Bridesburg	25 00	Bedford	40 00
	408 60	Stillwater 1st	10 00		597 00	Cumberland	25 00
<i>Pby. of New-York.</i>		Harmony	25 00	<i>Pby. of Newcastle.</i>		Paxton and Derry	50 00
Jersey City	154 40	Lower Mount Bethel	20 00	Forks of Brandywine	83 63	Roxbury	16 25
Brick, N Y	689 14	Fox Hill	6 83	Red Clay Creek	19 00	Carlisle	151 06
Thompsonville	33 77	Hacketstown	45 00	Doe Run and Coates-		Waynesboro'	29 50
Wallabout	45 87	Knowlton and Blairs-		ville	30 00	Miscellaneous	48 25
First, N Y	3703 39	town	27 00	Oxford	120 95		3352 46
Newtown	35 00		726 97	Fagg's Manor	72 35	<i>Pby. of Huntington.</i>	
Fifteenth st, N Y	39 68	<i>Pby. of Raritan.</i>		New-London	50 00	Bellefonte	212 84
Greenbush, N Y	4 53	Amwell 1st united,		Wilmington 1st	84 00	Up. Tuscarora	1 00
University Place,		and Amwell 2d	36 00	White Clay Creek	48 33	Lewistown	67 22
N Y	1051 57	Lambertsville	40 00	Rock	3 00	Huntingdon	133 64
Duane st, N Y	1100 71	Solebury	8 00	New-Castle	216 75	Holidaysburg	137 60
Brooklyn 2d	106 50	Pleasant Grove	31 42	Rockland and Bran-		Alexandria	103 75
Rutgers st, N Y	284 15	L. Ger. Valley	2 58	dywine Lyceum	67 50	Pine Grove	92 22
Chelsea, N Y	580 66	Flemington	30 00	Miscellaneous	5 00	E. Kishacoquillas	20 47
Forty-second st, N Y	113 34	Clinton	23 37		890 52	Shirleysburg	50 00
Jamaica	50 37						

Shavers Creek	57 50	East Liberty	118 25	Stenbenville 1st	211 50	Clarke	2 00
West Kishacoquillas	12 75	Pittsburg 2d	163 32	Harrisburg	7 80	Evans Creek	4 00
Lick Run	88 00	Bethel	193 61	Cross Creek	8 00		183 84
Williamsburg	48 75	Laurenceville	43 35	Richmond	5 61	<i>Pby. of Hocking.</i>	
Clearfield	13 50	Highlands	9 75	Carrollton	4 37	McConnellsville	15 00
Waynesburg	30 31	Canonsburg	41 50	Amsterdam	2 50	<i>Pby. of Marion.</i>	
Midlinton and Lost Creek	98 00	Centre	37 80	Two Ridges	23 00	York 1st	2 65
Spruce Creek	57 50	Monongahela City	30 00	Centre Unity	3 19	Little Mill Creek	50 00
Millerstown	60 00	Mingo	22 00	Wellsville	23 94	Milford Centre	6 20
	1285 05	Raccoon	32 82	Big Spring	25 00	Bucyrus	10 00
<i>Pby. of Northumberland.</i>		Bethlehem	13 16	Corinth	2 50	Iberia	2 50
Pine Creek	163 37	Sharpsburg	15 00	Bethlehem	6 37	Canaan	8 80
Milton	79 77	Lebanon	13 01	Still Fork	6 00	Mount Gilead	52
Danville	120 00	Fairmount	19 27		659 63	Marion	21 00
Chillisnauque	27 00	Montours	19 00	<i>Pby. of St. Clairsville.</i>			
Washington	51 80	Manchester	40 00	Beech Spring	21 00	Kingston	1 00
Buffalo	110 00		1622 05	Rockhill	27 67	Liberty	10 93
Bethel	25 25	<i>Pby. of Allegheny.</i>		New-Castle	5 00		64 10
Lewisburg	106 50	Slatelick	16 50	Morristown	10 00	<i>Pby. of Richland.</i>	
Warrior Run	85 00	Union	15 00	Fairview	3 00	Mansfield	37 38
Bloomsburg	45 35	Muddy Creek	6 25	Freeport	1 00	Perryville	12 00
Williamsport	49 94	Mount Nebo	8 00	Sharon	1 00	Lake Fork Cross Roads	22 00
New-Berlin, Miffin- burg and Hartleton	93 00	Butler	61 72	Wheeling Valley	6 00	Martinsburg	29 50
Derry	107 70	Plainsgrove	11 18	Martinsville	6 52	Clear Creek	3 25
Gt. Island	45 00	Rich Hill	2 00		84 19	Hopewell	3 50
	1113 71	Scrub Grass	8 00	<i>Pby. of New-Lisbon.</i>			
SYNOD OF PITTSBURG.		Lower Bull Creek	2 71	Bethesda	25 31	Ashland	10 00
<i>Pby. of Blairsville.</i>			131 35	New-Salem	8 85	Sharon	11 75
Murrysville	2 33	<i>Pby. of Beaver.</i>		New-Lisbon	107 12	Frederick	30 05
Poke Run	16 48	Little Beaver	21 22	Deerfield	76 12	Lexington	3 82
Blairsville	21 78	Neshanock	30 00	Newton	31 37		166 25
Salem	77 20	New-Castle	8 00	Rehoboth	3 02	<i>Pby. of Wooster.</i>	
Beulah	35 09	Pulaski	10 00	Clarkson	3 00	Sugar Creek	21 11
Johnstown	22 25	Unity	31 67	Poland	67 38	Springfield	10 00
Congruity	27 87	Bridgewater	38 00	Liberty	39 81	Guilford	40 83
Indiana	26 00	Clarksville	16 35	Canfield	53 34	Mount Hope	22 25
Warren	3 38		154 24	Salem	54 80	Congress	5 00
Boiling Spring	5 50	<i>Pby. of Erie.</i>		Bethel	33 12	Chippewa	5 00
Fairfield	5 16	Mill Creek	3 00	Hubbard	11 00	Northfield	36 77
Elder's Ridge	10 63	Salem	7 25	Brookfield	9 00	Wooster	56 47
Currie's Run	5 87	Cool Spring	9 00	Weathersfield	2 00	Jackson	15 43
Crooked Creek and Appleby Manor	7 00	Georgetown	6 50	Champion	6 78	Wayne	4 00
Gilgal	18 00	Fairfield	3 43	Coitsville	5 24	Fulton	7 00
Perry	1 51	Meadville	74 00	Yellow Creek	36 50	Marshallsville	1 75
Ligonier	15 00	Sugar Creek	5 00	Miscellaneous	3 58	Green	50
Glade Run	6 00		108 13		577 34	Harrisville	6 00
Rural Valley	6 00	<i>Pby. of Clarion.</i>		SYNOD OF OHIO.			
Ebenezer	48 41	Leatherwood	3 94	<i>Pby. of Columbus.</i>			
Bethel	8 67	Clarion	15 50	Columbus	371 15	<i>Pby. of Zanesville.</i>	
Saltsburg	22 56	Concord	3 31	Blendon	4 43	Newark	20 55
Unity	18 37	Callensburg	21 18	Miffin	9 57	Cambridge	35 00
	411 00	Rethesda	6 00	Lithopolis	13 00	Pleasant Hill	5 00
<i>Pby. of Red Stone.</i>		Richland	6 99	Mount Pleasant	132 03	Norwich	11 53
Laurel Hill	13 00	Miscellaneous	10 00	London	4 00	Rushville	3 00
Tent	11 59		65 83	Truro	88 48	Blue Rock	10 00
Rehoboth	37 00	SYNOD OF WHEELING.		Hamilton	14 25	Buffalo and Salt Creek	35 00
Clarksburg	10 09	<i>Pby. of Washington.</i>		Circleville	63 60	Washington	29 15
Morgantown	13 00	Washington	170 96	Worthington	7 40	Seneca	6 00
Spring Hill, Laurel Run and Peters- burg	24 82	Lower Ten Mile	8 00	Welsh ch (Brown township)	2 28	Olive	11 14
Uniontown	34 00	Forks of Wheeling	34 00	Scioto	7 60	Cross Roads	2 12
Mount Pleasant	51 25	Wheeling	71 20	Welsh ch (Colum- bus)	23 90	Hebron	3 25
Greensburg	12 00	Fairview	6 10	Tartton, Amanda and Adelphi	15 00	Madison	18 00
Brownsville	22 50	West Liberty	27 70		761 74		140 74
Roundhill	17 00	West Union	12 00	SYNOD OF CINCINNATI.			
Long Run	21 00	Cross Roads	122 63	<i>Pby. of Chillicothe.</i>			
Kingwood	1 00	Frankfort	6 95	Bloomingsburg			
	276 07	Mount Prospect	23 62	Rocky Spring			
<i>Pby. of Ohio.</i>			540 12	Hillsborough			
Pittsburg 1st	534 50	<i>Pby. of Stuebenville.</i>		Chillicothe			
Concord	25 00	Stenbenville 2d	259 69	Bainbridge			
Alleghany City 1st	144 18	Harlem	6 50	111 11			
Alleghany City 2d	21 00	Union	4 06	<i>Pby. of Miami.</i>			
Bethany	57 64	Hagerstown	10 50	Dick's Creek			
Sharon	14 00	Feel Spring	7 00	Harmony			
Mount Pisgah	10 75	Island Creek	20 00	Springfield			
		Bloomfield	10 10	Yellow Spring			
				Lebanon			

New-Jersey	34 85	Jeffersonville	4 35	SYNOD OF ILLINOIS.	Shelbyville	139 80
Xenia	18 46	Miscellaneous	3 55	<i>By. of Kaskaskia.</i>	Louisville 3d	21 40
Bell Brook	4 97			Elkhorn	Bardstown	45 00
Middletown	15 00		83 19	Galum	Louisville 4th	1 45
Franklin	19 18	<i>By. of Vincennes.</i>		Gilead	Miscellaneous	21 00
Greenville	13 12	Terre Haute 1st	25 20	Mount Vernon		
Union	6 00	Hopewell	3 45	Vandalia		742 35
Honey Creek	15 38	Claibourne	4 60	Hillsboro'	<i>By. of Muhlenburg.</i>	
Bath	1 35	Carlisle	7 50	Sugar Creek and	Hopkinsville	6 55
Dayton	213 64	Terre Haute 2d	3 50	Carlisle	Marion	2 25
Central Church	3 00	Evansville	5 10	Chester	Fredonia	3 06
Washington	8 00	Washington	5 72	Bethany	Madisonville	2 50
Salem	14 37	Princeton	55 50			
Mount Pleasant	15 88					14 36
	694 17		113 47	<i>By. of Sangamon.</i>	<i>By. of Transylvania.</i>	
<i>By. of Cincinnati.</i>		<i>By. of Madison.</i>		Springfield 1st	Richmond	83 45
Cincinnati 1st	611 78	Madison 1st	43 69	Jacksonville	Silver Creek	28 75
Cincinnati 5th	29 50	New Washington	10 00	Union	Danville	601 05
Cincinnati Central	15 10	New Lexington	5 00	West Union	Stanford	13 60
Goshen	33 00	Poplar Ridge	1 75	North Sangamon	Hanging Fork	10 00
Springfield	1 00	Miscellaneous	200 00	Irish Grove	Harrodsburg	85 00
Bethel	23 67			Providence	Lebanon	4 70
Reading	22 55		260 44	Petersburg	Perryville	10 00
Pleasant Ridge	36 23	<i>By. of Crawfordsville.</i>		Miscellaneous	Paint Lick	62 50
Monroe	9 93	Rockville	6 00		Lancaster	36 62
Hopewell	32 69	Bethany	4 50	<i>By. of Schuyler.</i>		935 67
Somerset	22 45	Waveland	27 13	Sterling	<i>By. of West Lexington.</i>	
Walnut Hills	39 59	Crawfordsville	8 62	Princeton	Lexington 1st	26 46
Miscellaneous	11 00	Thorntown	7 35	Galena	Bethel	41 87
	853 49	Prairieville	6 93		Nicholasville	36 00
<i>By. of Oxford.</i>		Putnamville	5 00	<i>By. of Palestine.</i>	Pisgah	45 55
Mount Carmel	20 38	Frankfort	11 46	Pisgah	Frankfort	117 85
Venice	32 00	Jefferson	2 60	Palestine	Horeb	25 00
Oxford	90 78	Union	10 16	Paris	Winchester	54 85
Harmony	9 25	Lebanon	50	Charleston	Salem	14 10
Somerville	1 85	Hopewell	1 98	Pleasant Prairie	Woodford	23 80
Connersville	4 25		92 23		Harmony	13 00
College Corner	1 00	<i>By. of Indianapolis.</i>			Georgetown	29 97
Rising Sun	24 60	Hopewell & Shiloh	17 50	<i>By. of Peoria.</i>	Cherry Spring	33 50
Bethel	24 00	Indianapolis	126 27	Beunington	McChord	213 55
Eaton	10 00	Rushville	14 57	Rochester	Union	23 00
Lexington	14 17	Greensburgh	30 16	Lewistown 1st	Mount Sterling	40 25
Richmond	16 25	Sand Creek	12 11	Prince's Grove		743 75
Brookville	11 45	Muncie	3 00	Miscellaneous	<i>By. of Ebenezer.</i>	
Miscellaneous	50 00	Concord	4 65		Maysville	56 81
	309 98	Shelbyville	6 00	<i>By. of Iowa.</i>	Covington 1st	59 65
<i>By. of Sidney.</i>			214 25	Round Prairie	Flemingsburg	52 20
Urbana	116 95	SYNOD OF N. INDIANA.		Burlington	Washington	55 37
Piqua	57 18	<i>By. of Logansport.</i>			Paris	54 02
Buck Creek	2 00	Logansport	12 15		Augusta	17 50
Sidney	64 49	Rossville	8 95	SYNOD OF MISSOURI.	Sharon	13 00
Salem	7 45	Monticello	4 90	<i>By. of Missouri.</i>	Lebanon	3 33
Newton	6 25	Delphi	45 85	Boonville	Carlisle	7 00
Covington	15 06	Lafayette	21 39	Rochepot		
Bellefontaine 1st	2 00	Dayton	3 13	Marshall	<i>By. of Bowling Green.</i>	
Troy	40 48		96 37	Miscellaneous	Greensburg	14 30
Miscellaneous	18 96				Bowling Green	7 00
	230 82	<i>By. of Lake.</i>			Munfordsville	17 00
<i>By. of Maumee.</i>		Sumption's Prairie	29 70	<i>By. of St. Louis.</i>	Elizabethtown	5 00
Blanchard	12 60	Valparaiso	25 00	St. Louis 2d	Henderson	42 46
West Union	17 59	La Porte	27 00	Eagle Fork		85 76
Lima	21 80	South Bend	96 00	St. Charles 1st	SYNOD OF VIRGINIA	23 25
Findley	130 40	Miscellaneous	1 50	St. Louis 4th	<i>By. of Greenbrier.</i>	
Enon Valley	2 07		178 20		Union	5 00
Truro	13 25	<i>By. of Michigan.</i>			Point Pleasant	13 00
	197 62	Pontiac	20 00	<i>By. of Potosi.</i>	Kanawha Salines	20 00
		Lyon 1st	8 00	Potosi	Western ch	4 00
SYNOD OF INDIANA.			23 00	Farmington	Miscellaneous	7 00
<i>By. of Salem.</i>		<i>By. of Fort Wayne.</i>		Whitewater		
Livonia	4 62	Union	9 00	Apple Creek 1st		49 00
New Albany 1st	25 06	Swan	1 00	Apple Creek 2d	<i>By. of Lexington.</i>	
Corydon	7 10	Fort Wayne	32 67		Tinkling Spring	61 42
Paoli	8 00	Decatur	1 00	SYNOD OF KY.	Oxford	10 33
Orleans	4 00	Auburn	2 00	<i>By. of Louisville.</i>	Bethesda	2 50
Bloomington	10 62	Lagrange Centre	16 00	Louisville 1st	Union	27 00
Owen Creek	3 30		61 67	Louisville 2d	New Monmouth	12 00
New Philadelphia	5 15			Louisville 1st	Fort Providence	21 12
Bedford	7 50			Shiloh & Olivet	Bethel	40 25
				Mulberry	Mossy Creek	8 12
				Big Spring	Lexington	75 50
				Taylorville	Fairfield	6 00

Mount Carmel	5 00	SYNOD OF N. CAROLINA,	Ashpole	10 60	Purity	39 50
Cook's Creek and		47 00	Centre	30 55	Concord	10 50
Harrisburg	9 00	<i>Pby. of Orange.</i>	Wilmington	62 28		
Windy Cove	15 07	Bethlehem	Laurel Hill	17 56		175 00
Lebanon	4 99	Lexington	Miscellaneous	50	<i>Pby. of Harmony.</i>	
Hebron	51 00	Milton			Darlington	87 00
Augusta	33 50	Yanceyville			Mount Zion	51 00
Seauton	35 00	Raleigh			Williamsburg	24 50
Timberidge	8 00	Hillsboro'			Sumpsterville	53 00
Pisgah	4 65	Spring Grove			Concord	40 00
Goshen	5 67	New Hope			Hopewell	48 51
Central Union	3 00	Spring Hill			Beaver Creek	65 00
Warm Springs	4 55	Clarksboro'			Cheraw	50 00
Bensalem	2 00	Greensboro'			Harmony	25 00
Waynesboro'	17 17	Newbern			Winnboro'	86 00
Miscellaneous	6 00	Danville			Camden	150 00
		Shiloh			Olivet	12 00
		Nutbush			Horeb	5 00
	474 84	Oxford				
<i>Pby. of Winchester.</i>		Lewisburgh				697 01
Mount Zion	10 00	Grassy Creek			<i>Pby. of Charleston.</i>	
Moorefield	21 50	Hawfields			Charleston 2d	720 28
Romney	51 50	Cross Roads			Walterboro'	35 00
Patterson's Creek	16 13	Washington			Columbia 1st	153 00
Winchester	73 37	Harmony			Beach Island	40 00
Fredericksburg	100 00					
Rappahannock	3 00					
Charlestown	30 00					
Miscellaneous	7 50					
	312 00	<i>Pby. of Concord.</i>			SYNOD OF GA.	131 00
<i>Pby. of West Hanover.</i>		Mallard Creek			<i>Pby. of Hopewell.</i>	
Bethlehem	38 83	Ramah			Athens	110 00
Buffalo	29 00	Unity (Lincoln)			Lexington	20 00
Village ch	47 18	Davidson College			Milledgeville	90 50
Charlottesvill	46 00	Providence			Sparta	17 50
Cumberland	9 00	Rocky River			Macon	227 43
Eriery	8 70	Joppa			Lincolnton	4 40
Hampden Sidney	18 20	Unity (Rowan)			Angusta	430 57
Peaks and New		Tabor			Miscellaneous	30 00
London	12 00	Third Creek				
Lebanon	12 79	Thyatira				
Farmville	31 00	Long Creek			<i>Pby. of Georgia.</i>	
Cove	15 00	Hopewell			Bryan	54 25
Bethany	17 50	Fourth Creek			Pleasant Grove	20 00
New Concord	4 00	Ebenezer			Darien	23 00
Diamond Hill	2 37	Poplar Tent			Waynesville	55 00
Maysville	20 00	Bethpage			St. Mary's	19 37
Old Concord	15 00	Drusilla			St. Augustine	2 62
Amherst	5 00	Siloam			Midway	71 50
South Plains	5 00	Salisbury			Miscellaneous	17 35
Blue Stone	5 00	Back Creek				
New Store	4 50	Sugar Creek				
Bethesda	13 50	Miscellaneous				
						268 10
	422 57				<i>Pby. of Flint River.</i>	
<i>Pby. of East Hanover.</i>					Columbus	218 00
Richmond 1st	237 10	Rock Fish			Decatur	18 00
Norfolk	85 00	Rock Fish Factory			Newman	10 00
Nottoway	105 00	Union (n Moore)			La Grange	72 00
Petersburg	500 77	Mount Carmel			Fairview	14 81
Sussex	25 00	Mount Harmony			Griffin	25 00
Powhattan	30 00	Fayetteville			Alcovia	5 00
Brunswick	18 50	Antioch			Hopewell	5 00
Richmond 2d	31 38	Philadelphus			Long Cane	5 00
		Bluff			Miscellaneous	2 00
	1035 75	China Grove				
<i>Pby. of Montgomery.</i>		Long Street				374 81
Salem	40 00	Bethel			<i>Pby. of Florida.</i>	
Buchanan	5 00	St. Pauls			Quincy	100 67
High Bridge	7 50	Bethesda			Tallahassee	50 23
Christiansburg	10 00	Shiloh			Thomas County	1 50
Mountain Union	8 88	Grove			la-Monia	10 85
Wytheville	10 00	Union (in Duplin)				
Miscellaneous	5 25	Sardis				
		Black River				
	86 63	Hopewell & Mount				
		Williams			<i>Pby. of Cherokee.</i>	
					Koswel	77 00

To be concluded next month.

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JUNE, 1847.

No. 6.

Board of Domestic Missions.

REPORT FROM THE CENTRAL AGENCY OF THE
BOARD, AT PITTSBURG, PA.

When I entered upon my agency last October in the field assigned me, alternate hopes and fears prevailed, in view of the arduous work I had undertaken. The mere physical labour, to a man in vigorous health, though regarded by some as formidable, I consider as comparatively nothing. Neither is the amount of preaching expected from an agent, any serious burden to one, who has had the privilege of holding forth the word of life for nearly thirty years. Though often called upon to preach three times a day, and to present the cause of Domestic Missions besides, I have never found the slightest inconvenience from it. There are, however, other things which render an agent's life very unenviable, and one of continual care and anxiety. But enough of this.

The Synods of Pittsburg, Wheeling, and Ohio, compose the district to which I was directed. This field embraces some of the most interesting portions of the Presbyterian church. Through Western Pennsylvania, the seed of the kingdom was extensively sown, more than seventy years ago, and grew with its growth, and strengthened with its strength. The first month was devoted, principally, to churches scattered through the Presbyteries of Steubenville, and St. Clairsville. They consist almost exclusively of emigrants from the western counties of Pennsylvania, or their descendants. The churches are, with few exceptions, weak and small. The cause of domestic missions is advancing in their esteem, and gaining a deep hold of their sympathies and co-operation. If the amount contributed was generally small, it was owing in some instances to local and temporary causes; and in others, to their not fully understanding the important bearings of the object, and the measure of their duty in reference to it. The month of December was spent in visiting the churches in the Redstone Presbytery. This *mother Presbytery of the West*, is now comparatively small. It reports, it is true, thirty-one churches and twenty-one ministers. Yet there are only five of their churches that

are able, or at least think themselves able to support pastors. The others are all associated by twos or threes. My first visit was made to the congregation of Roundhill. It was a place associated with the reminiscences of my childhood. My father was its pastor till he died in eighteen hundred and three. Thence I proceeded to Rehoboth, once, and for many years, associated with Roundhill. The mortal remains of their first pastor, the Rev. James Findly, one of the early pioneers of the Western Presbyterian church, slumber near their house of worship. This people evince some encouraging signs of spiritual life and activity. They constitute one of the most efficient auxiliaries of all our boards, and the Lord blesses them and their pastor, from time to time, with many encouraging tokens of his presence and grace. But I cannot proceed in this way, with so much detail. Throughout that Presbytery I met with a constant series of kind salutations from pastors, sessions, and churches. It is true, my congregations on week days were often discouragingly small. Yet unless they had already taken up their collection for our Board, they were always willing to make a beginning in the work. In such cases it was understood, and generally announced, that it would be completed on the following Sabbath, or at the next approaching communion. This entire Presbytery seemed to me a model, for the harmony and good spirit which prevailed throughout; and for the active, efficient, working kind of men, of which [the] pastors are composed. They are almost all young men, or in the prime of life. Though generally but very inadequately supported, they are apparently devoting all their time and energies to their work. Though sighing over the prevalent spiritual declension, they were not, generally, left without some encouragement. Some of their churches have lately received considerable accessions on examination. It is hoped the good work will extend throughout that old Presbytery, distinguished in earlier times for remarkable displays of divine grace. Then they will become more deeply interested in Domestic Missions, and in everything which concerns the prosperity and triumph of the Redeemer's kingdom.

The remainder of the winter was spent in the Washington and Ohio Presbyteries. A spiritual winter also pervaded their churches. Yet they gave your agent, generally, a cordial welcome. The interest in behalf of our Board is said to be growing. It is true, the amount of contribution did not seem always to correspond with what they have heretofore done, or with the temporal prosperity with which God has blessed that whole region. It is doubtful whether, in some cases, increased prosperity, by exciting to new plans of enlarging houses and lands, does not even lessen contributions to the Lord's treasury. But local causes, unknown to an agent, may sometimes operate injuriously, and for a time diminish collections. The churches through Washington county, and the two extreme counties of Western Virginia, are many of them growing rich and increased in goods, if not in numbers. They generally consist of thorough-going Presbyterians, who love our doctrines and order. They want nothing but a general outpouring of the Spirit of God, to render them most valuable and steady friends to the work of our Board. I believe many of the pastors and people are now earnestly crying, "How long, O Lord." During the spring, I have been extensively through the Presbyteries of Beaver and New Lisbon. The churches are, with few exceptions, much weaker than I had supposed. Presbyterianism has but a slight hold of many extensive portions of these Presbyteries. In some places it is struggling for life. It is, indeed, enough to touch the liveliest sensibilities of the Christian's heart to hear of their trials, the difficulties they have surmounted, and the story of their hopes deferred, that often made their hearts sick. The picture which your agent has attempted to draw to them of the struggles of our weak and feeble churches, often came home to many of these dear people, because it presented, they said, an exact history of their own case.

Yet they were all willing, and for this very reason, *more willing*, to do what they could for the destitute, "who were in all points tempted like as they were." The amount furnished by these two Presbyteries to our Board, is not large, but it is perhaps quite as near the measure of the ability which God has given them, as some other Presbyteries. Besides, they ask but little aid from our Board—less than I think they ought to do. Some of them ought to receive a larger amount of the fostering aid of the general church. There is a congregation in the

New Lisbon Presbytery, that I hope it will not be considered improper to mention especially. It is in what is called the Scotch settlement. These people have struggled up from poverty to independence, and have supported the Gospel from the first, without ever asking any aid. They now give liberally to all our Boards. On the Monday of their last communion, besides making a handsome collection for the Board of Education and the Theological Seminary, they contributed twenty-three dollars to our Board. It was merely accidental that so many things came upon them at one time, yet they cheerfully shouldered them all, and did what they could. It is mere loss of time for an agent to visit such a people. They understand their duty, and promptly do it. But these excellent people, in common with many others, all through my field, are liable to a mistaken view, which works unfavorably to the interests of our Board. They ask sometimes, why do not these weak and feeble churches do as we did? Others, remembering the early history of western Presbyterianism, inquire, why cannot people now do as our fathers did? *They never sought or obtained* help. There were no Boards in those days; "and see," say they, "how these early churches got along." It is forgotten or overlooked that the state of the case is entirely different. In those early times, the population was remarkably homogeneous. Though the settlements were at first sparse, there was little diversity of sects or religious persuasions. There was scarcely any form of dangerous error, or effort to propagate it. As to the Scotch settlement, from the very first, there was no danger of other sects invading them, or carrying away their children: They were poor, indeed; but they were such a sturdy race of Presbyterians, that they were as impregnable to the assaults of their enemies as *Cæsar's tenth legion*. It was much the same case with our early Presbyterian fathers. But it is widely different now. *In a thousand places*, unless efforts be speedily made to gather the scattered sheep of the house of Israel, and to organize and sustain churches, the opportunity, humanly speaking, will be irrevocably lost: There are constantly extraneous influences at work, and now more than ever, all over the west, that should startle and alarm us. The Church is summoned by her exalted Head to a great work for this land, to gird on the sword of the spirit, and to throw away the scabbard!

JOSEPH SMITH.

Letters from Missionaries.

Florida.

FROM A MISSIONARY IN PENSECOLA.

Some interesting cases of hopeful conversion.

Since my last report, we have received into our church *thirteen* persons on the confession of their faith, and one on certificate. I have also baptized *eighteen* children, who, I hope, by God's grace, will be made Christians, and good sound Presbyterians. My congregations are still good, and an interest on the subject of religion still continues to some extent among them. I have just returned from a meeting of our Presbytery, which met in Marion, Alabama.

Before I left home I had a conversation with two very respectable men, who are mechanics, in regard to their spiritual condition. Their deportment bore the marks of solicitude on that subject. One of them told me, that he had recently obtained a hope in the mercy of God through Christ; the other professed a willingness to give up all for Christ, and an earnest desire to be reconciled to God, and expressed his determination, with God's help, to persevere, until such reconciliation was effected.

One of the most interesting cases of conversion I have met with, since the commencement of my labours here, occurred shortly before I left home for Presbytery. It was that of a captain in the United States navy. The circumstances are as follows: As I told you in my last, I have had several appointments at the navy yard; the one at which this took place was about three weeks since. Owing to a mistake of the messenger, through whom I forwarded the appointment, we probably had not more than one-fifth of the audience we would otherwise have had. This gentleman was one of my hearers. I addressed them from the text, "What shall it profit a man, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?"

I saw that he listened with deep interest to what was said. At his particular request I had promised to lodge with him that night. After service, I remained for a short time, conversing with those present. In the meantime this gentleman's family had moved homeward, and left him and myself to follow together. So soon as we were alone, I began, in an affectionate and frank manner, to converse with him in regard to the soul, in regard to *his soul*. I found him by no means indifferent to the subject, but very much in the dark in regard to it. He understood not the plan of salvation through

Jesus Christ. I need not say to you, that I began and preached to him on the same subject on which Philip addressed the eunuch. I know no other Gospel, *I have no confidence* in the power of any other. *I have confidence* in the power of this, when accompanied by God's promised spirit. God enabled me to address him with some degree of power. He listened with very deep interest. Occasionally we came to a halt. It was a season of intense interest. Our conversation must have lasted from half an hour to an hour. After we had reached the house—one of considerable splendor—and family worship was over, the family retired, and left us again alone. We resumed our conversation. I asked him if he was willing to give up everything that God required him to give up, in order to be saved? He said he was, and would give the universe, were it his, to be reconciled to God. When he said this, he was in a state of great excitement, and appeared deeply sensible of his exposure to God's wrath, as a condemned sinner. At this stage of the conversation, I proposed that we should kneel down, and unitedly implore the mercy of God in his behalf. I was the first to arise: he continued on his knees. During these solemn moments, we have reason to believe God was pleased to show his mercy. The humbled sinner met a reconciled father. He arose from his knees, rejoicing in the love of God. Sleep was a stranger to him; he prayed much during that night, and arose in the morning happy in the love of God. He felt that he had made his peace with God; that "old things had passed away, and all things had become new." I called his attention to the third chapter of John, and to various passages in Paul's writings, in which he speaks of justification alone, through faith in Jesus Christ. He read them with wonder, gratitude and delight—astonished, that while they were so plain, and full of meaning, he had never understood them before. Indeed, his whole spirit and deportment evinced, so far as we can judge, that he "had passed from death unto life;" that he was born of the Spirit." Appreciating, as I trust I do, the value of any one soul; and knowing the vast power and influence which a noble hearted and able commander, of this gentleman's grade, has over the hundreds of his fellow men committed to his care, I must confess that this conversion, which bears every mark of sound reality, has afforded me peculiar satisfaction, and has called forth from me much sincere gratitude to God. To him be all the glory. He alone who created, can create anew. The work is his, and the glory will be his.

Still another case.

The case of one of the *thirteen* who, as stated, have recently united with our church, was interesting. He had been a volunteer in our army in Mexico, from the state of Illinois. Amidst the dangers and hardships of the service he lost his health. Various providences directed his footsteps to Pensacola, and to my house. I gave him books and tracts, and conversed with him. He became anxious for his soul, and through the mercy of God was enabled to put his trust in Christ. I shall never forget the love and gratitude and joy which were expressed in his countenance, at the moment of his giving himself to Christ. He afterwards openly declared himself on the Lord's side. He was, however, a volunteer in the army of the great Captian of Salvation for only a few weeks, when his warfare on earth was accomplished, and he died in the triumph of faith. "Blessed are the dead who die in the Lord, from henceforth. Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

Iowa.

FROM A MISSIONARY IN WASHINGTON COUNTY.

God's goodness.

I would here record my thanksgiving to the Lord, that he has given me strength to labour another year, in a field so destitute, and yet so important. During the year I have supplied *nine* places, *three* of which are organized congregations, and the other *six* are missionary stations. In looking back over the past year, it becomes me to recognize with gratitude the goodness of God, who has been pleased to crown my labours with some small degree of success. The Lord is still affording us some additional evidence that he hath not forgotten to be gracious. These three small congregations have been much encouraged, by the addition of *eighteen* persons to our communion, of whom *thirteen* have been on examination, and *five* on certificate. I had much sickness in my family during the whole of last summer, and I myself during much of the time was confined to my bed. This necessarily interrupted my labours. But I rejoice in being able to say, that the people give the most solemn attention to the word preached, and there are good hopes that these little congregations will grow and flourish. . . .

Missouri.

FROM A MISSIONARY IN BOONE COUNTY.

God has granted a little reviving.

It has pleased the great Head of the Church to remember us in his mercy, and grant us a

little reviving. Within the last three months there has been, in this vicinity, much religious interest. Scores have been led to assume the attitude of inquirers after the way of salvation, and to indulge the hope, that God, for Christ's sake, have pardoned their sins. The reality of these conversions time will test. There has been much to induce the belief, that the Lord, by the power of his Spirit, was there.

In this place there has also been an unusual interest in religious things. God's people have been much quickened in prayer and effort. *Ten persons* have been added to our little church, besides a number to the Methodist Church. . . .

Illinois.

FROM A MISSIONARY IN PEORIA COUNTY.

God has granted his special presence.

. . . Quite recently the Lord has favoured us with his special presence at P——, Prairie Church. We had a sacramental meeting, which continued for a week. It was a precious season indeed. The convincing, and converting power of God's spirit was felt. A more solemn meeting, I think, I never witnessed. Our congregations were not large, because the roads were almost impassable. Upwards of *twenty* were deeply impressed, and constrained to inquire, What they must do to be saved. *Sixteen* or *seventeen* have indulged a hope. *Ten* have since united with the church, and some *six* or *seven* more indulge the hope that they have experienced a change of heart. I trust God's presence is still with us, and that many others will be brought to renounce the world, and enlist under the banner of Christ.

Indiana.

FROM A MISSIONARY IN CLARK COUNTY.

Protracted Meeting. Revival of Religion.

We have recently held an interesting protracted meeting. Previous to this meeting, the people of God were constrained to seek, by prayer and fasting, the presence of the Lord. Particular efforts were made to bring the impenitent under the influence of the means of grace; and to restore to the path of duty those who had wandered. We commenced our public services with the assistance of the Rev. Mr. Hobson, of the Third Presbyterian Church, Louisville, and by the blessing of God on his labours, the church was aroused from her long continued slumbers, and the most indifferent and cold hearted of the disciples melted down, under a sense of the goodness and mercy of God. This was a great blessing, and had the genial shower here ceased to descend, we would

have had abundant reason to rejoice in the Lord. But this was only the beginning of good. Brother H. left us on Monday, and in the evening, Br. N. H. Hall came, whose labors were blessed to the conviction and conversion of sinners. Six or more have given good evidence of decided conversion to God. We regard this as a great blessing, though it may appear small in the eyes of others, who are accustomed to see sinners converted by scores, and brought into the kingdom of God. After being continued about ten days, our meetings have been brought to a close, but we trust that the good work thus commenced, will be carried on by the spirit of truth, until every mind that has been impressed, shall be led cordially to embrace the Gospel of salvation.

FROM A MISSIONARY IN PORTER COUNTY.

Interesting revival of Religion.

During the past year, the Lord has visited us in our church, in great mercy. In the fall, my people seemed awake to a sense of the low state of religion, and began to pray for a revival. We invited an esteemed brother to visit us, and assist in a series of protracted efforts. The Holy Spirit was poured out *first upon the church*. In my whole life, I have never before witnessed so deep a work among Christians, in *repenting of their sins*. Then the blessing came upon the impenitent in copious effusions, and some *seventy*

professed a hope in Christ. *Fifty-three* have united with us, and a few with the Baptist and Methodist brethren. There are some others who will probably unite with us. The work was still, solemn, not the slightest extravagance. Christians were taught that the work must be by the spirit of God, in answer to fervent prayer, and personal labour with the impenitent from house to house. It embraced the young generally, including young married persons. There is but one unmarried female in the town or neighborhood who does not cherish a hope in Christ. Heretofore there has been much vain amusement, now they all seem engaged in the Lord's service. We have two female prayer-meetings, one for married and the other for unmarried females. In almost every case, where there was a member of the family converted, the family altar was set up. Not a solitary person directly engaged in selling intoxicating drinks, has shared in the work. In most cases the influence was sufficiently great to abate the nuisance in whole, or in a large measure, although the active owner was not converted. The two principal lawyers in the county are among the subjects, together with one physician. The influence has gone forth from the work here, and the result has been, precious seasons in each of the churches formerly united with this one under my care. The members mingled with us here, and carried the holy fire with them to their own churches. I do feel that we have enjoyed a most precious season during the past winter. Christians do indeed love as brethren.

Mission Rooms, Philadelphia, June, 1847.

Before the present number of the Chronicle shall have reached our subscribers, the General Assembly of our Church will have met, and the several Boards have made their reports for the year. In our next number, we expect to publish an abstract of the Report of the Board of Missions, which will furnish our readers with a brief view of the operations and results of the past year. At present, we will only say, God has, in a very special manner, smiled on the efforts of our Church in this important department of her work. The past year with all its heavy drawbacks, has been a year of *increase of*

advance to the cause of Domestic Missions. This great cause, identified, not only with the best interests, but with the salvation of our country, has silently, but *steadily* and *surely advanced*. It has grown in the confidence and affections of the people, while the number of active, devoted missionaries has largely increased, and the field of operation been greatly extended. In view of these facts, which in due time will be laid before our readers, we thank God, and take courage. And we would enter on the labours of another year, with *this fact* prominently before our minds, that in this new and growing

country, the work of home Missions is a *constantly increasing work*. The population of our country will be *much larger*, and *more spread* this year than it was the last year. Many entirely *new settlements* will be formed. The call for men and for means to support them will therefore of necessity, *be greater this year than they were the last*, much greater than they have been in any former year. We must, therefore, all of us who love this cause, *work harder*, and *give more* this year than we did the last year. This is certainly what God expects, and what the exigencies of our country demand. May the friends of this cause be found faithful to their solemn and important trust.

ACKNOWLEDGMENTS.

Two years since we acknowledged a valuable donation in books to the Board of Missions from the Rev. Dr. Cogswell, late professor in the Theological Institute of Connecticut, now a resident of New Brunswick, N. J. That donation consisted of two hundred copies of a volume of sermons, prepared and published by Dr. Cogswell, for the special benefit of the Missionaries of this Board, and of the people among whom they labour.

It is now our privilege to acknowledge the receipt of a second volume, a selection of sermons by the same valued author, and published for the same benevolent purpose. The following brief preface will explain the author's

object in the publication of this volume.

"The author of these discourses, feeling deeply interested in the religious welfare of our new states, and unable to visit them as a missionary, has prepared this volume, to be presented by the Presbyterian Board of Missions to such Christian families as may be disposed to receive and read it, with his sincere desire and earnest prayer that it may in some degree aid in the promotion of the cause of truth."

The whole impression, except fifty copies, is presented to the Board. We have not had time to examine the work with care, but from our knowledge of the author, and of what he has already published, and from a hasty view of this volume, we have no hesitation in saying, we believe it is calculated to do good. The Board return their thanks to the respected donor for this additional valuable token of his deep interest in the cause of Domestic Missions.

It is also our privilege to acknowledge a most seasonable and valuable donation from the American Tract Society. This donation consists of *forty-two* packages of assorted tracts, containing each *five thousand* pages, making a total of *two hundred and ten thousand* pages, value *one hundred and forty* dollars. Those are given to the Missionaries of this Board for gratuitous distribution, and will be found invaluable, as auxiliaries in this important work.

For this valuable donation, the Board return their thanks to that excellent Institution.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN APRIL, 1847.

SYNOD OF ALBANY. <i>Pby of Troy.</i>		<i>Pby of Wyoming.</i>	
Lansingburgh 1st ch. N Y,	54 85	Caledonia ch, N Y,	12 00
<i>Pby of Albany,</i>		<i>Pby of Ogdensburgh.</i>	
Hamilton U. on ch. N Y, 2 50; Northampton		Oswegatchie 2nd ch, N Y,	10 00
ch, N Y, 6 25	8 75	<i>Pby. of Buffalo City.</i>	
<i>Pby of Columbia.</i>		First Presb ch Rochester, N Y,	11 00
Second ch Iudham, N Y,	17 50	SYNOD OF NEW-YORK. <i>Pby of Hudson.</i>	
SYNOD OF BUFFALO. <i>Pby of Steuben.</i>		West Town ch, N Y, 9; Liberty ch, N Y, 5	14 00
Vienna ch, N Y,	12 94		

<i>Pby of North River.</i>		<i>Pby. of Huntingdon.</i>			
Smithfield ch, N Y,	16 50	Mount Pleasant ch Pa, (including 1 from Sam'l Hagerly,) 3 74; Fruithill ch Pa, 1 51; Waynesburgh ch Pa, 37; Shirleysburg cong Pa, (20 of which is a donation of Mr. John Brewster) 50	92 25		
<i>Pby of Bedford.</i>		<i>Pby. of Northumberland.</i>			
Fresh ch Croton Falls, N. Y., 10; South Greensburgh ch, N Y, 25; Rye ch, N Y, 12	47 00	Milton ch Pa, 26; Great Island ch Pa, 35; Milton ch add, 4	65 00		
<i>Pby of Long Island.</i>		<i>SYNOD OF PITTSBURGH. Pby. of Redstone.</i>			
E Hampton ch L I,	40 00	Morgantown ch Va,	16 50		
<i>Pby. of New York.</i>		<i>Pby. of Erie..</i>			
University Place ch N Y, 871 77; Rutgers's St ch N Y, 155 73; Wallabout ch N Y, 3; Williamsburg ch N Y, 3 75; Jersey City ch, N J, mon coll, 6 59; Manhattan ch N Y, 9 50; Jersey City ch N J, Fem Miss Soc, 50; Rutgers's St ch N Y, Youth's Miss Ass'n, 45; Brick ch N Y, Jubal Terbell, 10; Second ch Brooklyn N Y, 117; First ch New York City add, 690	1962 34	Mercer cong Pa, 7 96, less 5 counterfeit note, 4 96; Meadville ch 34 34; Mill Creek ch 8; Franklin ch 7; Girard ch 3; Harbour Creek ch 2; Sandy Creek ch 2 63	61 96		
<i>2d Pby. of New-York.</i>		<i>SYNOD OF WHEELING. Pby. of Steubenville.</i>			
Scotch Fresh ch N Y, Robert Carter, Esq, 50; Mount Washington ch, 25; Scotch Fresh ch N Y, John Johnston, 100; Wm Post 75; Rich Irvin, 50; Jennet Blair, 5; Miss Thomas, 5; collection, 166; Ladies' Benev Soc of Peekskill ch N Y, 45	521 00	Centre cong Ohio, 7; don of Rev J H Chambers, 3; 1st ch Steubenville Ohio, 36 50	46 50		
<i>SYNOD OF NEW JERSEY. Pby. of Elizabethtown.</i>		<i>SYNOD OF OHIO. Pby. of Marion.</i>			
Second Presb ch Elizabethtown, N J, 106 68; Rahway Presb ch N J, 100; New Vernon ch N J, 24; Plainfield 1st ch, 12	242 68	Maysville ch Ohio,	10 00		
<i>Pby. of New Brunswick.</i>		<i>Pby. of Hocking.</i>			
South Trenton ch N J, 30; John Linn of Landisburg, 5; Titusville ch N J, 20; Princeton ch N J, 52; M G C of Ewing N J, 2; Pennington ch N J, 26; New Brunswick ch N J, 20; Miss Bible and Tract Soc of Princeton Theo Sem, 49; Kingston ch N J Mapleton Sab Sch, 5; Freehold N J 1st ch, 12 05	221 05	Gallipolis ch Ohio, 5; Sharon ch Ohio, 93 cts	5 93		
<i>Pby. of West Jersey.</i>		<i>SYNOD OF NORTHERN INDIANA. Pby. of Logansport.</i>			
Blackwood Town ch N J, 6; Salem ch N J, 26; Fem Miss Soc of Cold Spring ch Cape May N J, 31; Pittsgrove ch N J Dom Miss Soc, 23	86 00	Lafayette ch Ind,	3 48		
<i>Pby. of Newton.</i>		<i>Pby. of Michigan.</i>			
Easton ch Pa.	150 00	Constantine ch Mich, 3; Plymouth ch Mich, 6	9 00		
<i>Pby. of Raritan.</i>		<i>Pby. of Lake.</i>			
Flemington ch N J, 25; Lambertsville ch N J, 36; Kingwood ch N J, 11 20; Pleasant Grove ch N J, 7; Clinton ch N J colls, 9; A friend, 5; Flemington ch N J add, 7	100 20	Churches in the Pby, collected by Rev B Ogden,	10 50		
<i>Pby. of Luzerne.</i>		<i>Pby. of Fort Wayne.</i>			
Conyngnam and Nanticoke chs Pa, 7 50; Wilkesbarre ch Pa, 50	57 50	Fawn River ch Mich, 16; 1st ch Fort Wayne, Ind, 26	42 00		
<i>SYNOD OF PHILADELPHIA. Pby. of Philadelphia.</i>		<i>SYNOD OF VIRGINIA. Pby. of Lexington.</i>			
Central ch, Mr. James Boyles, 20; Miss Soc of the 9th Presb ch quar coll, 24 87; Cohocksink ch Pa, 15	59 87	Drafts drawn on Rev B M Smith, Treas,	112 50		
<i>2d Pby. of Philadelphia.</i>		<i>Pby. of Winchester.</i>			
Bridesburg ch Pa, 17 39; Germantown ch Pa, a friend to the cause, 7; First Presb ch, Richmond, Pa, 11 50; donation of Rev B F Stead, 5	40 89	Fredericksburg ch Va, (50 of which to con the Rev L H Christian an hon men,)	150 00		
<i>Pby. of New Castle.</i>		<i>Pby. of West Hanover.</i>			
1st Presb ch Wilmington, Del,	70 00	Draft on the Farmers' Bank, Va, 25; ditto 100	125 00		
<i>Pby. of Donegal.</i>		<i>Pby. of East Hanover.</i>			
Chanceford ch Pa, 39; Pequa cong Lancaster co, Pa, 13; Hopewell and Mechanicsburg chs Pa, 26; Lancaster ch Pa, 40	118 00	Drafts on the Treas of Pby, 462 50; ditto 150	612 50		
<i>Pby. of Baltimore.</i>		<i>SYNOD OF N. CAROLINA. Pby. of Orange.</i>			
Churches on the eastern shore of Md,	10 00	Bethlehem ch N C,	5 00		
<i>Pby. of Carlisle.</i>		<i>Pby. of Fayetteville.</i>			
"A lover of missions," Fannettsburg Pa, 5; Carlisle ch Pa, balance 75 cts.; Cumberland ch Md, 26	31 75	Wilmington ch N C,	7 89		
		<i>SYNOD OF GA. Pby. of Georgia.</i>			
		Pensacola ch Geo, 17 50; Medway cong add 27		44 50	
		<i>MISCELLANEOUS.</i>			
		"A friend to the slaves," 1; don of Rev Win A McDowell, D. D. 50; 1st Presb ch in Newburyport, Mass, Rev J F Stearns, Pastor, to con Mrs Mary Nelson and Mrs Harriet Lanborn hon men, 104; a friend 1000; Miss Margaret Porter of Montgomery co. Pa, 10; pro rata dividend of interest ac from the General Assembly, 433 03; Mrs Rebecca McCollom, N Y, 2; Natural Bridge, Va, legacy of Sally A Campbell, with interest, 27 50; don of Rev J J Janeway, D. D. 300; Miss Mary Deare of Lawrenceville, N J, 100; amount of over-charged to a missionary, 3 75		2031 33	
		Total,		7367 66	
		WM. D. SNYDER, Treasurer.			

CLOTHING.

From the ladies of Madison Avenue ch, New York City, per Mrs Mary A. Wells, a box of clothing valued at	50 62
From the ladies of the Frankford Presb ch, per Rev Wm D Howard, a box of clothing, valued at	60 00
From the ladies of Sag Harbour ch, L 1, per Rev Joseph A Copp, a box of clothing, valued at	131 48
	<u>242 10</u>

RECEIVED FOR THE CHURCH EXTENSION FUND, IN

APRIL 1847.

Presb ch, Salem, N J, per Rev J J Helm,	20 00
Kingwood ch, Va, per Rev John G Howell,	4 00
"A friend,"	1000 00
Smithfield ch N Y, per Rev Wm J M Chord,	50
Mrs Irvin, of Hebron ch, Va, per Rev B M Smith	3 00
Total.	<u>1027 50</u>

WM. D. SNYDER, Treasurer.

RECEIPTS IN THE TREASURY AT COLUMBUS, OHIO,

FROM FEBRUARY 1, 1847, TO MAY 1, 1847.

SYNOD OF OHIO. *Pby. of Columbus.*

Truro ch Ohio,	21 75
<i>Pby. of Coshocton.</i>	
Nashville ch, 4 25; Hopewell ch. 5 75	10 00
<i>Pby. of Marion.</i>	
Canaan ch, 1 76; Marseilles Fem Miss Soc, 4	5 76
<i>Pby. of Richland.</i>	
Martinsburgh ch,	2 50

Pby. of Wooster.

Guilford ch, 5; Chippewa ch, 2 50; Fulton ch 13; Springfield ch, 4	24 50
<i>Pby. of Zanesville.</i>	
Washington ch, Ohio, 44 33, less paid to a missionary, 12	32 33
Total,	<u>96 84</u>

THOMAS MOODIE, Treasurer.

RECEIVED IN THE TREASURY OF THE PRESBYTERY OF EAST HANOVER,

AT PETERSBURG, VA., DURING THE YEAR, UP TO APRIL 13, 1847.

Balance in the treasury at the commencement of the year	190 07	"	"	"	Petersburg	481 94
Contribution from church in Amelia county,	41 00	"	"	"	Ladies Miss Soc of ditto	55 00
" " " Nottoway co	25 00	"	"	"	church in Sussex co	32 00
" " " Brunswick co	12 00	"	"	"	Richmond City	202 01
Contributions from church in Norfolk City	90 00				Prince George co	2 50
" " " do	94 00				Total,	<u>1225 52</u>

JOHN E. LEMOINE, Treasurer.

RECEIVED IN THE TREASURY OF THE PRESBYTERY OF LEXINGTON,

AT STAUNTON, VA., DURING THE YEAR, TO MAY 1, 1847.

Collection of Pby. at Rocky Spring, 43 06; Tinkling Spring ch in full, 4 43; Bethel ch, 33 62; Bethesda ch, 2; Augusta ch, 20; New Providence ch. 15; Windy Cove ch 5 80; Mount Carmel ch. 4; Lebanon ch, 5 80; Fairfield ch, 8; Union ch, 10; Hebron ch, 30; Timber-ridge ch, 14 50; Old Oxford ch, 3 37; New Monmouth ch, 1 50; Lexington ch, 66 95; Bensalem ch, 3; Goshen ch, 6 24; Pisgah ch, 3; Union ch, 5; Mrs. Irvin of Hebron, 1.—Total, 256 26.	
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B. M. SMITH, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN APRIL, 1847.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Bethel ch, 42; East Liberty ch, add, 22 87; Sharou ch, 4 50; Mount Pisgah ch, 5 15; Fairmount ch, 12; 1st ch Pittsburgh, M Allen, Esq. 50; Centre ch, 22 71; Montour's ch, 16 25	175 48
<i>Pby. of Blairsville.</i>	
Johnstown ch,	10 00
<i>Pby. of Clarion.</i>	
Licking ch Piney Miss Soc,	7 00
<i>Pby. of Beaver.</i>	
West Middlesex ch, 3; Unity and Pulaski chs, 7; Westfield ch in part, 15 50; Neshannock ch, 25 37; New Castle ch add, 8 50	59 37

Pby. of Redstone.

Uniontown ch, 2; Ladies Sew Soc of ditto, 10; Greensburgh ch, 17 75	29 75
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SYNOD OF WHEELING. *Pby. of Washington.*

Pigeon Creek ch, 69 29; Washington ch Fem Miss Soc, bal to con Rev J B Pinney an hon mem, 9 13; Sistersville ch, 4; Cross Creek ch in part, 60 21	142 63
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Pby. of St. Clairsville.

Freeport ch, 2; Cadiz ch in part to con Rev J Kerr an hon mem, 25 12	27 12
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Pby. of Steubenville.

Harrisburgh ch, 2; Centre Unity ch, 2 50; Big	
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Spring ch, 13 69; Cumberland ch, 7; Waynesburg ch, 3; Harlem ch, 4 50	32 69
<i>Pby. of New Lisbon.</i>	
Bethesda ch. 5 68; Hauover ch. 5; Yellow ch, 23; Clarkson ch, 3 70; Liberty ch, 10; Bethel ch, 6; Long's Run ch, 14; Rehoboth ch, 4 70; Canfield ch, 13; Niles ch, 2; Salem ch add, 5 44; Poland ch in part. 9 10; Hubbard ch, 5 50. Brookfield ch, 6; Champion ch, 3 30; New Lisbon ch in part, 40	156 42

MISCELLANEOUS.	
Bequest of Samuel Thompson, deceased, balance per executors	121 88
	762 34
FOR THE CHURCH EXTENSION FUND	
Congruity ch, (Blairsville Pby.) per Rev J M Hastings,	10 00
	772 34
Total.	772 34
J. D. WILLIAMS, Treasurer.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN APRIL, 1847.

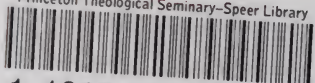
Salem, per G T Fishback,	\$20 00	Mrs S Atehison, Horeb, Kentucky,	10 00
T S Forman, Louisville, for hon mem,	50 00	S Laird, " "	100 00
Samuel Russell, " "	50 00	Winchester, per Rev W C Matthews,	27 00
2d church " per W H Bulkley,	220 00	George Anderson, " "	5 00
Rev J D Paxton,	25 00	W C Matthews,	20 00
Mulberry, per W Q Morton,	32 81	F N Ewing,	5 00
1st ch Nashville, per Dr Edgar,	369 65	D C Humphreys, per J J Bullock,	100 00
Dr Short, Louisville, for hon mem.	50 00	Shiloh and Olivet, " "	84 00
Rev J B Hadden,	5 00	Rev D T Stuart, " "	25 00
Rev E P Humphrey,	50 00	Shelbyville, per J A Moore,	26 00
Peoria, Illinois, per W Ellis,	17 00	2d ch Louisville, sub Dr Yandell,	100 00
Nicholasville, per J F Coons,	60 00	Carmel, Pres La for hon mem of Dr B F Young, per C Sturdevant,	61 00
Hon J J White, Gallatin, for hon mem,	50 00	Rev Provines, (specific purpose,) " "	10 00
Rev J W Hume,	50 00	Lafayette, 1st church, " "	20 00
Woodford, per J J Bullock,	86 50	Port Gibson, Presbytery Miss., " "	122 35
Pisgah, " J Wardlaw, 100	135 00	Crand Gulf, " "	11 50
Harmony, " "	9 00	Bethel, " "	325 00
Rev E Forman, " "	50 00	Ebenezer, " "	14 00
Rev J F Coons, per J J Bullock,	10 00	Canton, Clinton Pres., for hon mem of J Alsworth, " "	50 00
Rev B Price, " "	5 00	Vicksburg, for hon mem of S M] Montgomery, " "	50 00
Rev J H Logan, " "	25 00	Jackson, " "	100 00
Hopewell, " "	103 55	Presbytery of South Alabama,	494 92
Bardstown, per Dr Breckinridge,	40 00	" Tuscaloosa,	668 78
Mrs E T Poiguand, Taylorsville,	10 00	Dr Witherspoon,	5 00
Urbana, Ohio,	24 13	Sales at Missionary Depot, 3 months,	107 35
Pennsylvania Run, per Rev J Kenedy,	5 00	Springfield, Ohio, per C Sturdevant,	30 00
Somerset, Ohio, per J D Thorp,	15 25	Bloomington, Indiana, " "	5 00
Monroe, " "	2 00	Waveland, " "	5 00
Pleasant Ridge, " "	8 75	Ebenezer, " "	3 00
Bethel, " "	1 75	Salem, Tennessee, " "	10 00
Reading, " "	11 20	Troy, Ohio, " "	18 62
3d church, Louisville,	67 00	Courtland, Alabama, " "	70 00
Danville per Rev Dr Young,	402 25	Bruceville, Indiana, per C K Thompson,	9 00
Rev Dr Young,	50 00	Hopewell, " "	4 00
D L Gray,	25 00	A friend in Ripley, Miss., per W W Hill,	5 00
S Snowden and lady, Goshen,	20 00	Rev W A Gray and Lady, " "	15 00
J McClaskey, treasurer Big Spring ch,	24 40	J N Harper and Lady, Preston, " "	20 00
Clarksville, per W W Hill,	24 00	J A Breckinridge, " "	20 00
McChord ch, Lex. bal, per T Dolan,	192 00	Bono, per W W Martin,	25 00
Charleston and Pleasant Prairie,	10 25	Livonia, " in part of 50,	26 69
Palestine, Illinois, per R H Lilly,	7 00	1st ch., Louisville, balance in part,	371 00
Richland, Indiana, per R Irwin,	1 62	2d " " Per J J Bullock,	35 00
Yorktown,	3 00	— ch., per N M Urnston,	9 24
Cherokin, G A Gregg,	5 00	Springfield, Ill., per J G Birgen,	20 00
Canton, Illinois, per S C McCune,	11 11		
Covington, Ky, per S Lynn,	18 20	Total,	\$6,989 08
Rising Sun and Hopewell, per T Whallon,	13 65	Received at the Missionary Depot, New Albany:	
Burlington, Iowa, per W K Stuart,	8 24	1 box clothing from the ladies of Shiloh and Olivet, Ky, valued at	27 27
Pby. of Knoxville,	520 00	1 box from Female Missionary Society, Springfield, Ky,	42 00
Rev H H Hopkins,	25 00	1 box from Female Missionary Society, Manchester, Pa,	41 65
Rev S Williams,	5 00	1 box from Female Missionary Society, Racoon, Pa,	26 96
Rev B G Field,	5 00	1 box from Female Missionary Society, Washington, Pa,	44 00
Rev J D Shane,	5 00	1 box from Ladies' Sewing ralt Society, Cen church, Cincinnati,	153 00
Rev A Metcalfe,	5 00	1 bundle from the Ladies of Winchester, Ky,	28 00
Rev Francis Thornton,	3 00	1 bundle from the Ladies of Mulberry, Ky,	2 50
Rev Jacob F Price,	25 00		
Rev J J Bullock,	50 00	Total,	\$365 61
Mr Rufner, coloured ch., Louisville,	25 00	WM. GARVIN, Treasurer.	
Walnut Hill, Kentucky, in part,	123 55		
Pisgah, " "	40 00		
Danville, per J J Bullock,	183 00		
1st church Lex., " "	77 00		
Harrodsburg, " "	103 40		
Frankfort, " "	16 00		
Rev N H Hall, " "	10 00		
Rev J Wallace, " "	5 00		
Rev F G Strahan, " "	15 00		

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